



Ere haſt thou
Reader an Expo
to the .v. vi. and vii.
ters of Mathewe .
Chriſt our ſpirituall Iſaac
dyggeth agayne the welles
of Abraham, whiche welles
the ſcrybes and phareſes
thoſe wycked and ſpiteſull
philiſtines, had ſtopped and fylled vp with the
erth of their falſe expoſicions. He oppeneth the
kyngdome of heuen which they had ſhut vp that
other men ſhulde not enter, as they them ſelues
had no luſt to go in. He reſtoreth the keye of
knowledge which they had taken awaye and
broken the wardes with wreſtynge the text con-
trary to his due and naturall courſe, with their
falſe gloſes. He pluckethe awaye from the face
of Moſes, the vayle whiche the ſcrybes and pha-
reſes had ſpred theron, that no man myght per-
ceaue the bryghtnes of his countenaunce. He
wedeth out the thornes and buſſhes of their pha-
reſaicall gloſes, wherwith they had ſtopped vp
the narowe waye & ſtrayte gate, that fewe coude
fynde them.

The welles of Abraham, are the ſcripture.
And the ſcripture may well be called the kynge-
dome of heuen, whiche is eternall lyfe, and no
thynge ſaue the knowledge of God the father
and of his ſon Ieſus Chriſt. Iohan. xvii. Moſes
face is the lawe in his ryght vnderſtandynge

keye
tit is.
lawe
e way
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uriſte.

the law in her ſyght vnderſtandynge is the keye or at the leeſt waye the firſt and principall keye to open the dore of the ſcrypture. And the lawe is the very waye that bryngeth vnto the dore Chriſte, as it is wrytten Gala. iii. The lawe was our ſcole maſter to brynge vs to Chriſte, that we myght be iuſtefyed by fayth. And Roman. x. the ende of the lawe, that is to ſay, the thynge or cauſe why the lawe was geuen, is Chriſte, to iuſtefye all that beleue. That is to ſaye, the lawe was geuen to proue vs vnryghteous and

what
fice is

to dryue vs to Chriſte, to be made ryghtwyſe thorowe forgyuenes of ſynne by hym. The lawe was geuen to make the ſynne knowen ſayth ſaynt Paule. Rom. iiii. and that ſynne cõmytted vnder the lawe myght be the more ſynfull. Roma. vii. The lawe is that thynge, which Paule in his inwarde man graunted to be good, but was yet compelled oftetymes of his membres to do thoſe thynges whiche that good lawe condemned for euell. Roma. vii.

The lawe maketh no man to loue the lawe, or leſſe to do or commytte ſynne, but gendereth more luſt. Roma. vii. and increaſeth ſynne. Roma. v. For I can not but hate the law, in as moch as I fynde no power to do it, and it neuertheles cõdemneth me becauſe I do it not. The lawe ſetteth not at one with God, but cauſeth wrath. Roma. iii.

The lawe was geuen by Moſes, but grace and verite by Ieſus Chriſt. Iohan. i. Beholde though Moſes gaue the lawe, yet he gaue no

man

man grace to do it or to vnderstande it aryght or wrote it in any mānes harte, to consente that it was good. and to wishe after power to fulfyl yt. But Christ geueth grace to do it and to vnderstande it aryght, and wryteth it with his holy spirite in the tables of the hertes of men, and maketh it a true thynge ther and non ypocrisye

The lawe truly vnderstande, is those Fyrye serpētes that stonge the chyldren of Israel with present dethe, But Christ is the brasen serpente on whom who so euer beynge stonge with conscyence of synne, loketh with a sure fayth, is healed ymmeditatly of that styngynge and saued from the paynes and sorowes of hell.

It is one thynge to condemne and pronounce the sentence of dethe, and to stynge the conscyence with feare of euerlastynge payne. And it is another thynge to iustyfye from synne, that is to say, to forgyue and remytte synne and to hele the conscyence, and certefy a man not only that he is delyuered from eternall dethe, but also that he is made the son of God and heyre of euerlastynge lyfe. The fyrst is the offyce of the lawe, The seconde partayneth vnto Christ only thorowe faythe.

Now yt thou geue the lawe a false glose and say, that the lawe is a thynge whiche a man may do of his owne strenght, euen out of the power of his frewyll, and that by thededes of the lawe thou mayst deserue forgyuenes of thy fore synnes. Then dyed Christe in vayne Galat. ii. and is made almost of no steade, seynge thou art be

come fhyne owne ſauyoure. Neth er can Chriſte (where that gloſe is admytted) be otherwyſe taken or eſtemed of Chriſten men (for all his paſſion and promyſes made to vs in hys bloude) then he is of the turkes, howe that he was an holy prophete. and that he prayeth for vs as other ſayntes do, ſaue that we Criſten thynke that he is ſomewhat more in fauoure then other ſayntes be (though we ymagyn hym ſo proude that he wyll not here vs but thorow his mylde mother and other holye ſayntes, whiche all we counte moche more meke and mercyfull then he, but hym moſte of myght) and that he hathe alſo an hygher place in heuen, as the graye freers and obſeruauntes ſet him, as it were from the chynne vpwarde aboue ſaynt Fraunces.

And ſo when by this falſe interpretacion of the lawe, Chriſte whiche is the dore, the waye and the grounde or foundacyon of all the ſcripture, is loſt cōcernyng the chefeſt frute of his paſſion, and no more ſene in his owne lykenes, then is the ſcripture locked vp. and henceforthe extreme darcknes and a maſe, wherin if thou walke thou wotteſt nether where thou arte, nor canſte fynde any waye out. It is a confuſed Chaos, and a mynglynge of all thynges to gether with out order, euery thynge contrarye to another. It is an hedge or groue of bryers, wherin yf thou be caught, it is ympoſſible to get out, but that yf thou lowſe thy ſelfe in one place, thou arte tangeled and caught in another for it.

This wyſe was the ſcripture locked vp of the

the ſcrybes and phareſes, that the Iewes coude not ſe Chriſte when he came, nor yet can. And though Chriſt with theſe .iii. chapters dyd open it agayne, yet by ſuche gloſes, for oure vnthanke fulnes ſake, that we had no luſt to lyue accordynge, haue we Chriſten loſt Chriſte agayne. and the vnderſtandynge of the moſte clere texte wherwith Criſt expoundethe and reſtorethe the lawe agayne.

For the ypocrites what ſo euer ſemeth ympoſſible to their corrupte nature vnrenued in Chriſte, that they couer ouer with the myſt of their gloſes, that the lyght therof ſhulde not be ſene. As they haue interpretate here the wordes of Criſte wherwith he reſtorethe the lawe agayne to be but good councelles only, but no preceptes that bynde the conſciences.

And therto they haue ſo rofelled and tangeled the temporal and ſpiritual regimente togethet, and made therof ſuche confuſion that no man can knowe the one from the other, to the entent that they wolde ſeme to haue bothe by the auctorite of Chriſt, which neuer vſurped temporall regiment vnto hym.

Notwithſtandynge (moſt deare reader) yf thou reade this expoſicion with a good harte only to know the truthe for the amẽdynge chefely of thyn owne lyuynge and then of other mẽnes (as charite requireth where an occaſion is gẽuen) then ſhalte thou perceiue their falſhep, and ſe their myſt expelled with the bryghtnes of the ineuytable truthe.

Another concluſyon is this, all the good promyſes whiche are made vs thorowe out all the ſcrypture for Chriſtes ſake, for his loue, his paſſyon or ſufferyng, his bloudeſhedynge or dethe all are made vs on this condicion and couenaunt on our partye, that we henceforth loue the lawe of God, to walke therin and to do it and faſſyon our lyues therafter. In ſomoche that who ſo euer hathe not the lawe of God wrytten in his harte, that he loue it, haue his luſt in it, and recorde therin nyght and day, vnderſtandynge it as God hathe gyuen it, and as Chriſt and the Apoſtles expounde it, The ſame hath no parte in the promyſes, or can haue any true faythe in the bloude of Chriſte, becauſe there is no promyſe made hym, but to them only that promyſe to kepe the lawe.

Thou wylt happely ſay to me agayne, yf I can not haue my ſynnes forgeuen excepte I loue the lawe, anb of loue endeuoure my ſelfe to kepe it, then the kepynge of the lawe iuſtefyethe me. I anſwere that the argumente is falſe and but blynde ſophiſtrie, and lyke vnto this argument. I can not haue forgeuenes of my ſynne except I haue ſynned, Ergo to haue ſynned is the forgeuenes of ſyn. And it is lyke to this alſo, No mā can be healed of the pockes but he that hath thē, Ergo to haue the pockes doth heale the pockes.

And lyke ſophiſtry are theſe argumentes, yf thou wylt enter into lyfe, kepe the commaundementes. Matth. xix. Ergo the dedes of the lawe iuſtefye vs, Item the herars of the lawe are not ryghteous

ryghteous in the syght of God; but the doers of the lawe shalbe iustefyed. Roma. ii. Ergo the dedes of the lawe iustefye from syn. And agayne we must all stande before the iudgement seate of Christe, to receaue euery man accordynge to the dedes which he dyd in the body, Ergo the lawe or the dedes of the lawe iustefye. ii. Co

Theſe and all ſuche are naughtye argumentes For ye ſe that the kynge pardoneth no murtherar but on a condycion, that he henceforth kepe the lawe and do no more ſo, and yet ye knowe wellynouth that he is ſaued by grace, fauoure and pardone, yer the kepynge of the lawe come. Howbe it, yf he breake the lawe afterwarde, he falleth agayne into the ſame daūger of dethe.

Euen ſo, none of vs can be receaued to grace but vpon a condiciō to kepe the lawe, neither yet contynue any lenger in grace then that purpoſe laſteth. And yf we breake the lawe, we muſt ſue for a newe pardon, and haue a newe fyght agaynſt ſynne, hell and deſperacyon, yer we can come to a quyet faythe agayne and fele that the ſynne is forgeuē. Nether can ther be in the a ſtable and an vndoubted fayth that thy ſyn is forgeuen the, excepte there be alſo a luſtye courage in thyn harte and a truſt that thou wylte ſynne no more for on that condycyon that thou endeuoure thy ſelfe to ſynne no more, is the promyſe of mercy and forgeuenes made vnto the.

And as thy loue to the lawe increaſeth ſo dothe thy faythe in Chriſt, and ſo dothe thyne

hope and longynge for the lyfe to come. And as thy loue is colde, ſo is thy faythe weake, and thyne hope and longynge for the lyfe to come litle. And where no loue to the lawe is, there is nether faythe in Chriſte for the forgyuenes of ſynne, nor longynge for the lyfe to come, but in ſtede of faythe, a wycked ymaginacyon that god is ſo vnryghteous that he is not offended with ſynne. And in ſtede of hope, a deſyer to lyue euer here. and a gredynes of worldly voluptuouſnes.

And vnto all ſuche is the ſcrypture locked vp and made ympoſſyble to vnderſtande. They may reade it and reherſe the ſtories therof. and dyſpute of it, as the turkes may, and as we may of the turkes lawe. And they may ſucke pryde ypocreſye and all maner of poyſon therout to ſlaye theyr owne ſoules, and to put ſtomblynge blockes in other mennes wayes, to thruſte them from the truthe, and get ſuche lernynge therin as in Ariſtotelles Etykes and morall philoſophie, and in the preceptes of olde philoſophers But it is ympoſſible for them to apply one ſentence therof to their ſoules helthe for to faſſyon their lyues therby for to pleſe God, or to make them loue the lawe or vnderſtande it, eyther to feale the power of Chriſtes deathe and myght of his reſurreccion and ſwetenes of the lyfe to come. So that they euer remayne carnall and fleſhly, as thou haſt an enſample of the Scrybes, Phariſes and Iewes in the newe teſtament.

Another concluſyon is this, of them that be leue ī Chriſt for the remiſſion of ſynne and loue God

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the lawe, are a thousande degrees and not so fewe, one perfecter or weaker then another, of whiche a great sorte are so feble that they can nether go forwarde in their professyon and purpose, nor yet stande except they be holpe and borne of their stronger brethern, and tended as yonge chyldern are by the care of theyr fathers and mothers. And therfore dothe God commaunde the elder to care for the yonger. As Paule teachethe Ro. xv. sayngе, we that be stronger, ought to beare the feblenes of the weaker. And Gala. vi. brethern yf any man be caught in any faute, ye that he spirituall (and are growen in knowledge and haue gotten the vyctorie of your flesshe) teache suche with the spirite of softenes, not callynge them heretykes at the first choppe, and threatenynge them with fier and faggottes. But alter alterius onera portare (sayth he) et sic adimplebitis legem Christi. That is to saye, beare eche others burthen, and so shal ye fulfyll the lawe of Christ. Euen so verely shall ye fulfyll the lawe of Christe, and not with smytynge your brethern and puttyng stumblynge blockes before their weake fete, and kyllynge their consciences, and makyng them more afrayde of shadowes and bugges, then to breke their fathers commaundementes, and to trust in wordes of wynde and vanyte more then in their fathers promyse.

And for their sakes also, he hath ordeyned rulers bothe spirituall and temporall to teache them and exorte them, to warne thē and to kepe

occasions

occasions from them, that with custome of synne they fall not from theyr professyon.

Nowe when they that take vpon them to be the elder bretherne, are become ypocrytes, and turned to wily foxes and cruel wolues and fierce lyons, and the offycers be waxen euell and seruauntes to Mammon, minystrynge their offices for their owne lucre only, and not for the profyte of their brethren, but fauourynge all vyces wherbye they maye haue auauntage. Then is God compelled of his fatherly pyty to scourge his weake him selfe, with pouertie, oppressyon, wronge, losse, daunger, and with a thousande maner of deseases, to brynge them agayne yf they be fallen, and to kepe theyr hartes fast to theyr professyon, So that Diligentibus deum omnia cooperãtur in bonum, Roma. viii. They that loue God, that is to say, the lawe of God (for that is to loue God) vnto them God turneth all to the best, and scourgeth them with the lustes of theyr owne weakenes to their owne saluacion.

Another conclusyon is this, God receaueth bothe perfite and weake in lyke grace for Christes sake. as a father receaueth all his children bothe small and great in lyke loue. He receaueth them to be his sonnes and maketh a couenaunt with them, to bere their weaknes for Christes sake, tyl they be waxẽ strõger, & how so ofte they fall, yet to forgeue them yf they wyll turne agayne, and neuer to cast of any, tyll he yelde him selfe to syn, and take synnes parte, and for affeccyon and lust to syn, fyght agaynst his

his owne professyon to destroy it, And he correc
tethe and chastyseth his children euer at home
with therodde of mercy and loue, to make them
better, but he bryngeth them not forthe to be
iudged after the condemnacion of the lawe.

Another conclusyon is this, euery man is
two men, flesh and spirite, which so fyght per
petually one agaynst another, that a man must
go ether backe or forwarde, and can not stande
longe in one state. Yf the spirite ouercome the
temptacion, then is she stronger and the flesshe
weaker. But and yf the flesshe get a custome, then
is the spirite none other wyse oppressed of the
flesh, then as though she had a mountayne vpon
here backe, and as we sometyme in oure dremes
thynke we beare heuyer then a mylstone on our
breastes, or when we dreame now and then that
we wolde ronne away for feare, our legges seme
heuyer then lede. Euen so is the spirite oppres
sed and ouerladen of the flesshe thorow custome
that she struggeleth and stryuethe to get vp and
to breke lowse in vayne, vntyll the God of mer
cy which hereth her grone thorowe Iesus Christ,
come and lowse her with his power, and put
his crosse of trybulacyon on the backe of the
flesshe to kepe her downe, to minisshe her strēgth
and to mortesye her.

Flesh
spirit

Wherfore euery man must haue his crosse to
nayle his flesshe to, for the mortesyenge of her.
Now if thou be not stronge ynough and discrete
therto, to take vp thy crosse thy selfe and to
tame thy flesshe with prayer and fastynge, watc
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chynge, dedes of mercye, holye medytacyons and readynge the ſcrypture and with bodely laboure and inwythdrawynge all maner of pleaſures from the fleſhe, and with exercyſes contrary to the vyces whiche thou markeſt thy bodye moſt enclyned to, and with abſteynynge from all that courage the fleſhe agaynſte the ſpirite, as readynge of wanton bookes, wanton communycacyon, foolyſhe ieſtynge and effemynate thoughtes, and talkynge of couetouſnes, whiche Paule forbyddeth Epheſi. v. and magnyfyenge of worldly promocyons. And takeſt I ſay vp ſuche a croſſe by thyn owne ſelfe or by the counſell of other that are better lerned and exercyſed then thou. Then muſt God put his croſſe of aduerſyte vpon the. For we muſt haue euery man his croſſe in this worlde, or be damned with the worlde.

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Of this ye ſe the difference betwene the ſyn of them that beleue in the bloude of Chriſt for the remiſſyon of ſynne, and cõſent and ſubmitte them ſelues vnto the law, and the ſynne of them that yelde them ſelues vnto ſyn to ſarue it. &c. The fyrſt ſynne vnder grace, and theyr ſynnes are venyall, that is to ſay, forgeueable. The other ſynne vnder the lawe and vnder the damnacyon of the lawe, and fyght (for a great parte of them) agaynſt grace and agaynſt the ſpirite of grace, and agaynſt the law of God and fayth of Chriſte, and corrupte the texte of the couenaunt with falſe gloſes, and are diſobedient to God and therfore ſynne dedly.

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Of this also yese the dyfference betwene the lambes of true beleuers, and betwene the vnclene swyne that folowe carnal lustes and fleshely lyberty, and the churlyshe and ypocrytyshe dogges, which for the blynde zele of theyr owne ryghtwysnes, persecute the ryghtwysnes of the faythe in Christes bloude. The effemmate and careles swyne which contynue in their fleshlynes and cease not to walow them selues in their olde podell, thynke that they beleue very well in christes bloude, but they are deceaued (as thou mayste clerly perceaue) becawse they feare not the damnacyon of euel workes, nor loue the law of good workes, and therfore haue no parte in the promyse.

The cruell and doggyshe ypocrytes whiche take vpon them to worke, thynke they loue the lawe, which yet they neuer sawe, saue vnder a vayle. But they be deceaued (as thou mayst perceaue) by that they beleue not in Christe for the forgeuenes of synne. wherbye also (I meane that they beleue not) thou mayst perceaue that they vnderstande not the lawe, For yf they vnderstode the lawe, it wolde ether dryue them to Christ or make them dyspeare ymmedyatly.

But the true beleuers beholde the lawe in her owne lykenes and se the ympossybilite ther of to be fulfylled with natural power, and ther fore fle to Christ for mercy, grace and power, and then of a very thankfulnes for the mercy receaued, loue the lawe in her owne lykenes, and submytte them selues to lerne it and to proffyte therin

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therin and to do to morow that they can not do to day. Ye se also the difference of all maner of faythes. The faythe of the true belyuer is that God iustefyeth or forgeueth, and Christ deserueth it, and the fayth or trust in Christes bloude receueth it and certefyeth the conscyence therof, and saueth and delyuereth hyr from fere of deathe and damnacyon. And thys is that we meane when we say, faythe iustefyeth, that fayth (I meane in Christ and not in our owne workes) certefyeth the conscyence that our synnes are forgeuen vs for Christes bloudes sake.

But the faythe of ypocrytes is that God forgeuethe and workes deserue it. And that same false faythe in theyr owne workes receaueth the mercye promysed to the merytes of theyr owne workes, And so Christ is vtterly excluded. And thus ye se that faythe is the thynge that is affyrmed to iustefye, of all partyes. For fayth in Christes bloude (whiche is Goddes promyse) quieteth the conscyēce of the true beleuers. And a false fayth or trust in workes (whiche is theyr owne fayninge) begyleth the blynde ypocrytes for a ceason, tyll God for the greatnes of theyr synne, when it is full, openeth theyr eyes, and then they dyspeare. But the swyne say, God is so good that he wyll saue deuelles and al, and dampne no man perpetually, what soeuer he do.

A nother conclusion is this, to beleue in Christ for the remyssyō of synnes, and of a thankfulnes for that mercy to loue the lawe truly, that is to say, to loue God that is father of all and geueth all,

ueth al, and Iesus Christ that is lord of vs al and bought vs all, wt al our hartes, soules, powers, myght, and our brethren for our fathers sake (because they be created after his image) and for our lorde and master Christes sake because they be the pryce of his bloude, and to longe for the lyfe to come, because this lyfe can not be ledde wythout synne. These .iii. poyntes (I say) are the professyon and relygion of a christen man, and the inwarde baptyme of the harte sygnified by the outwarde washynge of the body. And they be that spiritual character, badge or sygne, wherwith God thorow his spirite marketh all hys aduratly and assone as they be ioyned to Christe and made members of hys churche by true fayth.

The rys baptym

The churche of Christ then, is the multytude of all them that beleue in Christ for the remyssion of synne, and of a thankfulnes for that mercy, loue the lawe of God purely and wythout glosses, and of hate they haue to the synne of thys worlde, longe for the lyfe to come.

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Thys is the churche that can not erre dampnably nor any longe tyme, or all of them, but assone as anye questyon aryse the truthe of Goddes promise stereth vp one or other to teche them the truth of euery thynge nedeful to saluacyon out of Goddes worde, and lyghteneth the hartes of the other true members to se the same and to consent therto.

And as all they that haue theyr hartes washed with thys ynwarde baptyme of the spirite

are of the church and haue the keyes of the ſcripture, ye and of byndynge and lowſynge and do not erre, Euen ſo they that ſynne of purpoſe and wyll not heare when theyr fautes be tolde them, but ſeke liberties and priuileges to ſynne vnpunyſſhed, and gloſe out the lawe of God, and mayntene ceremonyes, tradicions and cuſtomes, to deſtroy the fayth of Chriſt, the ſame be membres of Sathan, and all theyr doctryne is poyſon, erroure and darknes, ye though they be popes, byſſhoppes, abbottes, Curates and doctoures of diuinite, and though they can reherſe all the ſcripture withoute booke, and though they be ſene in greke, Ebrew and latyne, ye and though they ſo preache Chriſte and the paſſyon of Chriſte that they make the poore wemen wepe and howle agayne, For when they come to the poynte that they ſhulde myny ſter Chriſtes paſſyon vnto the ſaluacyon of oure ſoules, there they poyſon all to gether, & gloſe out the lawe that ſhuld make vs fele our ſaluacyon in Chriſte, and dryue vs in that poynte from Chriſte, and teache vs to put our truſte in oure owne workes for the remyſſyon and ſatyſfaccion of oure ſynnes, and in the apeſplay of ypocrytes whiche ſell theyr merytes in ſtede of Chriſtes bloude and paſſyon.

y that
e not
lawe
ytten in
yr hart
can not
derſtād
paſſy=
of
riſte to
uacion.

Lo (now deare reader) to beleue in Chriſtes bloude for the remyſſyon of ſynne and purchaſynge af all the good promiſes that helpe to the lyfe to come, and to loue the lawe, and to longe for the lyfe to come, is the inwarde baptym of th

hort re=
ynge.

the soule, the baptym that onely auayleth in the syght of God, the new generacyon and ymage of Christe, the only key also to bynde and lowse synners. The towchestone to try all doctrynes. The lanterne and lyght that skatereth and expelleth the myst and darcknes of all ypocrysy, and preseruatyue agaynst all errour and heresy, The mother of all good workes. The erneste of euerlastynge lyfe and tytle wherby we chalenge our inherytaunce.

And though faythe in Christes bloude make the maryage betwene our soule and Christe, and is properly the mariage garmēt, ye and the sygne Thau, that defendethe vs frome the smytynge and power of the euell aungelles, and is also the rocke wheron Christes churche is buylte, and wheron all that is buylte, stondeth agaynst all wether of wynde and tempestes, yet myght the professyon of the fayth in Christes bloude, and of the loue to the lawe and longyng for the lyfe to come, be called all these thynges, were malyce and frowarde vnderstondynge away, because that where one of them is, there be all thre and where all are not, there is none of them. And becawse that the one is knowen by the other and is ympossyble to knowe any of them truly and not be deceaued, but in respecte and comparyson of the other.

Thau

Fayth pe and rite a seper

For if thou wylt be sure that thy faythe be perfecte, then examyne thy selfe whether thou lone the lawe. And in lyke maner, if thou wylte knowe whyther thou lone the lawe aryght, then

Fayth pe and rite a

examyn thy ſelfe whether thou beleue in Chriſte only, for the remyſſyon of ſyn, and obtaynynge the promyſes made in the ſcrypture. And euen ſo compare thy hope of the lyfe to come vnto Fayth and loue, and to hatynge the ſynne of this lyfe, which hate, the loue to the lawe engendereth in the. And yf they accompany not one another, all thre together, then be ſure that all is but ypocreſye.

Yf you ſay, ſeynge fayth, loue and hope be thre vertues inſeperable. Ergo fayth only iuſtefyeth not. I anſwere, though they be inſeperable, yet they haue ſeperable and ſondrye offyces as yt is aboue ſayd of the lawe and fayth. Fayth oneiy whiche is a ſure and an vndouted truſt in Chriſte, and in the father thorowe hym, certefyeth the conſcyence that the ſyn is forgeuen and the dampnacyon and ympoſſibilite of the lawe taken away (as it is aboue reherſed in the condycyones of the couenaunt) And with ſuche perſuaſions mollefyeth the harte and maketh her loue God agayne and his lawe.

And as ofte as we ſynne, fayth only kepeth that we forſake not our profeſſyō, and that loue vtterly quenche not, and hope fayle, and onely maketh the peace agayne. For a true beleuer truſtethe in Chriſte onely, and not in his owne workes or ought els, for the remyſſyon of ſynne.

And the office of loue is to powre out agayne the ſame goodnes that ſhe hathe receaued of God, vpon her neyboure, and to be to hym, as ſhe feleth Chriſte to her ſelfe. The office of

loue

loue only is to haue cõpassyon and to here with her neyboure the burthen of his infyrmyties. And as it is wrytten. I. Pe. 4. Operit multitudinem peccatorum, coueretb the multytude of synnes. That is to say, consydereth the infyrmyties and enterpreteth all to the best, and taketh for syn no at all, a thousande thynges of whiche the leste were ynough (yf a man loued not) to goo to lawe for and to trouble and vnquyet an hoole towne, and somtyme an hoole realme or two.

And the offyce of hope is to comforte in aduersite and make pacient, that we faynt not and falle downe vnder the crosse, or cast it of our backes. And thus ye se that these. iii. inseperable in this lyfe haue yet seperable and sondry offices and effectes, as hete and dryeth beynge inseperable in the fyer, haue yet theyr seperable operacyon. For the dryeth onely expelleth the moystnes of all that is consumed by fyer and hete only destroyeth the coldenes.

For dryeth and colde may stande together, and so may hete and moystnes. It is not all one to say the dryeth onely, and the dryeth that is alone, nor all one to say, fayth onely, and fayth that is alone.

Goo to then and desyre God to prynte this professyon in thyne harte, and to encrease it dayly more and more, that thou mayste be full shapen lyke vnto the ymage of Christe in knowledge and loue, and meke thy selfe and crepe lowe by the grounde, and cleaue fast to

the rocke of this profeſſyon, and tye to thy ſhip this anker of faythe in Chriſtes bloude, with the gable of loue, to caſt it out agaynſte all tempeſtes and ſo ſet vp thy ſayle and get the to the mayne ſee of Goddes worde. And reade here the wordes of Chriſte with thys expoſycyon folowynge, and thou ſhalt ſe the law, fayth and workes, reſtored eche to his ryght vſe and true meanynge. And therto the clere dyfference betwene the ſpirituall regymente and the temporall, and ſhalt haue an intraunce and open waye into the reſt of all the ſcrypture wherin and in all other thynges the ſpirite of veryte gyde the and thyne vnderſtandynge.

Amen.

The. v. chaptre

Fo. xl

of Mathewe.

When he sawe the people, he wente vp into a mountayne and sat him downe, & his dyscyples came to him, and he opened hys mouthe and taught them sayinge. Blessed be the poore in spirite, for theyrs is the kyngdome of heauen. .l.

Christe Here in hys fyrst sermone begynnethe to restore the lawe of the ten comaundementes vnto hyr ryght vnderstandynge, agaynst the scrybes and Pharyses whiche were ypocrytes, false prophetes and false preachers, and had corrupte the scrypture with the leauen of theyr glofes. And it is not without a great mystery that christe begynnethe hys preachynge at pouertye in spirite, whiche is nether beggery nor agaynste the possessynge of rychesse. But a vertue contrary to the vyce of couetousnesse, the inordynate desyre and loue of rychesse and puttynge truste in rychesse. Pouer in spi

Ryches is the gyfte of God geuen man to

ryches.

mayntayne the degrees of this worlde, and ther
fore not euell, ye and some must be poore and
some ryche, yf we shall haue an ordre in thys
worlde. And God our father deuydeth rychesse
and pouertie amonge his chyldren accordynge
to his godly pleasure and wysdome. And as
rychesse dothe not exclude the from the blessyng
so dothe not pouertie certyfye the. But to put
thy trust in the lyuynge God makyth the heyre
ther of. For yf thou trust in the lyuynge god,
Then yf thou be poore, thou coueteest not to be
ryche, for thou art certyfied that thy father shall
mynistre vnto the fode and rament, and be thy
defender, and yf thou haue ryches, thou knowest
that they be but vanyte, and that as thou brough
teste them not into the worlde, so shalte thou
not carye them out, and that as they be thyne
to daye, so maye they be a nother mannes to
morowe, and that the fauoure of god onely
bothe gaue and also kepeth the and them, and
not thy wysdome or power, and that they ne-
ther ought elsse cā helpe at nede, saue the good
wylle of thy heuenlye father onely. Happy and
blessed then are the poore in spirite, that is to
say the ryche that haue not theyr confydence nor
consolacyon in the vanyte of theyr rychesse, and
the poore that desyre not inordynatly to be
ryche, but haue their trust in the lyuynge God
for fode and rayment and for all that partay-
nethe ether to the bodye or the soule, for theyrs
is the kyngedome of heuen.

he in
ite.

And contrary wyse, vnhappy and accursed

and

and that with the fyrst and depest of all cursses, are the ryche in spirite, that is to saye, the couetouse that beynge ryche trust in theyr rychesse, or beynge poore longe for the consolacyon of rychesse, and comforte not theyr soules with the promyses of theyr heuenlye father, confyrmed with the bloude of theyr Lorde Christ. For vnto them it is harder to entre into the kyngdome of heuen, then for a camell to entre thorowe the eye of an nedle. Mar. 10. No they haue no parte in the kyngedome of Christe and God. Ephe. v. Therfore is it euydent why Christe so dylygently warneth all his to beware of couetousenesse, and why he admytteth none to be hys decyples excepte he fyrst forsake all together. For there was neuer couetouse person true yet ether to God or man.

Yf a couetouse man be chosen to preache goddes worde, he is a false prophete immediatly. Yf he be of the lay sorte, so ioyneth he him selfe vnto the false prophetes, to persecute the truthe. Couetousenesse is not onely aboue all other lustes those thornes that choke the worde of God in them that posesse it. But it is also a dedly enemye to all that interprete goddes worde trulye. All other vyces thoughe they laugh them to scorne that talke Godly, yet they can soffre them to lyue and to dwell in the contre. But couetousenes can not rest as longe as there is one that cleaueth to goddes worde in all the lande.

Take hede to thy preacher therfore, and

falſe pro
hete chefe
y knowen.

be ſure, yf he be couetouſe and gape for promocyon, that he is a falſe prophet and leueneth the ſcrypture, for all his cryenge fathers fathers holy chirche and fyftene hundred yeres, and for all his other holy pretenſes.

ii.

Bleſſed are they that mourne, for they ſhall be comforted.

This mournynge is alſo in the ſpirite, and no kynne to the ſowre lokynge of ypocrytes, nor to the impaciēt weywardneſſe of thoſe fleſhly whiche euer whyne and complayne that the worlde is naught, becauſe they can not obtayne and enioye their luſtes therin. Nether forbyddyth it allwayes to be mery and to laugh, and make good chere nowe and then, to forget ſorowe, that ouermuche heuyneſſe ſwalowe not a man clene vp. For the wyſe man ſaythe, ſorowe hath coſte many theyr lyues.

And Prouer. xvii. an heauy ſpirite dryeth vp the bones. And Paule cōmaundeth. Philip. iiii. to reioyſe euer. And Rom. xii. he ſaythe, reioyſe with them that reioyſe, and ſorowe with them that ſorowe, and wepe with thē that wepe, which ſeme two contraryes.

Godlye
ournyng

This mournynge is that croſſe without which was neuer any deſciple of Chriſt or euer ſhalbe. For of what ſo euer ſtate or degree thou be in this worlde, yf thou profeſſe the goſpell, there foloweth the a croſſe (as warmeneſſe accompanyethe the ſonne ſhynynge) vnder whiche thy ſpirite ſhall grone and mourne ſecretly, not

only

only becauſe the worlde and thyne owne fleſhe carye the away clene contrary to the purpoſe of thyne harte. But alſo to ſe and behold the wretchedneſſe and myſfortunes of thy brethren. for whiche (becauſe thou loueſt them as well as thy ſelffe) thou ſhalt mourne and ſorowe no leſſe then for thy ſelffe. Thoughe thou be kynge or Emperour, yet yf thou knoweſt Chriſt and god thorowe Chriſt, and entendeſt to walke in the ſyght of God, and to mynyſtre thyne offyce truly, thou ſhalt (to kepe iuſtice with all) be compelled to doo dayly that, which thou art no leſſe lothe to doo, then yf thou ſhouldeſt cut of arme hande or any other membre of thyne owne body, ye and yf thou wylt folowe the ryght way, and nether turne on the ryght hande nor on the lefte, thou ſhalt haue immedyatly thyne owne ſubiectes, thyne owne ſeruauntes, thyne owne lordes, thyne owne councellours and thyn owne prophetes therto agaynſt the. Vnto whoſe frowarde malyce and ſtouburneſſe, thou ſhalt be compelled to permytte a thouſande thynges agaynſt thy conſcyence, not able to reſyſte them, at whiche thyne harte ſhall blede inwardly, and ſhalt ſawſe thy ſwete ſoppes whiche the worlde wenethe thou haſt, with ſorowes ynowe and ſtyl mournynge, ſtudyenge ether alone or els with a fewe frendes ſecretly nyght and daye, and ſyghynge to God for helpe / mytygate the furyouſe frowardeneſſe of them whome thou arte not able to withſtande / that all goo not after the wyll of the vngodlye, what was

Dauyd

Dauid compelled to ſuffre all the dayes of hys life of hys owne ſeruauntes the ſonnes of Seruya. Beſyde the myſchaunces of hys owne chyldren? And howe was our kynge Iohan forſaken of hys owne lordes / when he wolde haue put a good and godlye reformacyon in hys owne lande? Howe was Henry the ſeconde compaſed in lyke maner of hys owne prelates whome he hade promoted of nought / with the ſecrete conſpyracye of ſomme of hys owne temporall lordes with thē? I ſpare to ſpeake of the mournyng of the true preachers and the poore comen people which haue no nother helpe / but the ſecreate hande of God, and the worde of hys promeſſe.

Kynge Iohn.

Henry the ſeconde.

But they ſhalbe comforted of all theyr tribulacyon and theyr ſorow ſhalbe turned in to Ioy and that infynyte and euerlaſtynge in the lyfe to come. Nether are they without comforte here in this world, for Chriſt hath promyſed to ſende them a comfortoure to be with them for euer euen the ſpirite of trouthe whiche the worlde knoweth not. Iohn. xiiii. And they reioyſe in hope (of the comforte to come) Roma. xii.

And they ouercome thorowe faythe / as it is wrytten Hebre. xi. the ſayncte thorowe faythe ouercame kyngedomes and obtayned the promyſes. And. 1. Io. v. thys is the vyctory that ouercomethe the worlde, euen our faythe. But the blynde worlde nether ſeythe our comforte nor our truſte in God, nor how god thorow fayth in hys worde, helpeth vs and maketh vs ouercome.

faythis ur victory.

How ouercome they (wylt thou ſay) that

be

be all wayes persecuted and euer slayne: verily in euery batayle somme of them that wynne the felde / be slayne, yet they leaue the victory vnto theyr deare frendes for whose sakes they toke the fyghte vpon them / and therfore are conqueroures, seynge they obtayne theyr purpose and mayntene that they fought for. The cursed ryche of thys worlde whiche haue theyr ioy and comforte in theyr ryches / haue sence the begynnynge fought agaynste them / to wede them out of the worlde, But yet in vayne. For though they haue all wayes slayne somme yet those that were slayne / wanne the victory for theyr brethren with theyr deathe / and euer encreased the numbre of them. And though they semed to dye in the syght of the folysshe / yet they are in peace and haue obtayned that euerlastynge kyngedome, for whiche they fought. And besyde al thys whē God plageth the world for theyr synne / these that mourne and sorowe are marked with the sygne of Thau in theyr foreheddes and saued from the plage / that they perysshe not with the wycked / as thou seeste Ezechyel. ix. and as lot was delyuered from amonge the Sodomytes.

The mourners for ryghtwysnes are saued when God taketh vengeance on the vnryghtwyse.

And contrary wyse / cursed are they that laugh now / that is to say / whiche haue theyr ioy, solase and comforte in theyr ryches / for they shall sorow and wepe / Luke. vi. And as it was answered the ryche man, Luke, xvi, sonne remembre how that thou receaueddeste thy good dayes in thy lyfe tyme, and Lazarus lykewyse euel.

And therfore is he comforted and thou tormented,

iii.

Blessed are the meke, for they shall enheryte the erthe.

iekenes
ossessethe
he erth.

By the erthe vnderstande all that we possesse in thys worlde, which al god wyl kepe for vs, if we be softe and meke. And what soeuer trouble aryse, yet if we wilbe pacyent and abyde, the ende wyll go on our syde, as it is wrytten in the xxxvi. Psal. the wycked shalbe weded out, but they that abyde the lordes layser, shall enheret the erthe. And agayne, with in a whyle the wicked shalbe gone, thou shalt beholde the place where he was and he shalbe away/ but the meke or softe shall enheryte the erthe. Euen as we say/ be styll and haue thy wyll/ and of lytle medlynge comethe muche reste/ for a pacyent man shall weare out all hys enemyes.

It is ympossyble to dwelle in any place where no dysplearure shoulde be done the. If it be done vnwyllyngely/ as when thy neyboures beastes breke in to thy corne by some chaunce agaynst hys wyll, then it is reason that thou be softe and forgeue. If it be done of malyce and selffe wyl/ then with reuengynge thou doest but with poderynge in the fyre/ make the flame greater/ and geuest an occasyon of moare euell to be done the. If any man rayle on the and rebuke the/ answere not agayne/ and the heate of hys malyce shall dye in it selfe and goo out immedyatly/ as fyre dothe when no moare wode

is layde theron. If the wronge that is done/ be greater then thou art able to beare/ truste in God and complayne with all mekeneſſe vnto the offycer that is ſet of God to forbyd ſuche violence. And if the gentylmen that dwelle aboute the/ be tyrauntes/ be ready to helpe to fet home theyr wode/ to plowe theyr lande/ to bringe in theyr herueſte and ſo forthe/ and let thy wyfe vyſet my ladye nowe and then with a cople of hennes or a fatt capon and ſuch lyke/ and then thou ſhalt poſſeſſe al the remmanant in reſte. or elſe one quarell or other may be pycked to the/ to make the quyte of all to gether.

Chooſe whether thou wylt with ſofteneſſe and ſofferynge haue God on thy ſyde/ euer to ſaue the and to gyue the euer ynoughe/ and to haue a good conſcyence and peace on the erth/ or with fury ouſneſſe and impacyency to haue God agaynſte the and to be polled a lytle and lytle of al to gether, and to haue an euel conſcience and neuer reſt on the erthe, and to haue thy dayes ſhortened therto. God hath promyſed yf thou be meke and ſofte and ſoffre a lytle perſecucion to geue the not only the lyfe to come, but alſo an hundred folde here in this lyfe, that is to ſay to geue the his owne ſelfe and to be thy protector and to mynyſtre the euer ynough, which may of ryght be called an hundred folde, and is a treaſure paſſynge the treaſure of all prynces. Hundred folde

Fynally Chriſte teacheth here howe euery man muſt lyue for him ſelfe amonge them to whome he is a neyboure/ and in pryuat matere The prieſtes parſon

ters in whiche he is but as a neyboure (though he be a kynge) and in whiche thou canste not be to sotte. But and yf thou be an offycer / then thou muste be good. kynde and mercyfull, but not a milkesoppe and necglygent, As to whome thou art a father, them muste thou rule and make obay, and that with sharpnesse, if softenes wyll not be hearde, and so in all other offyces.

Blessed are they that hongre and thyrste for ryghtwysnesse, for they shalbe fulfylled.

Ryghteousnes in thys place is not taken for the pryncypalle ryghteousnes of a chrysten man thorow whiche the parson is good and accepted before God. For these. viii. poyntes are but doctryne of the frutes and workes of a chrysten mā. before whiche the faythe must be there, to make ryghteous without all deseruynge of workes and as a tre out of which al such frutes and workes muste sprynge. wherfore vnderstande here the outwarde ryghteousnes before the worlde and true and sayth ful dealynge eche with other / and iuste executynge of the offyces of all maner degrees / and meke obedyence of all that are vnder power / So that the meanynge is / happy are they whiche not only do theyr dutyes to all men, but also study and helpe to the vttermoste of theyr power with worde, deade, concel and exhortynge, that all other deale truly also accordynge to the degre that euery man beareth in the worlde, and be as desyrouse to further good ordre

ordre and ryghteous dealynge, at the leest wyse and thyrsty be desyrouse to eate and drynke.

And not that it is not for naught that he sayth hongre and thurst. For excepte thy soule hongre and thyrst for this ryghteousnes of her newe nature, as the body dothe for mete and drynke of hys olde nature, the deuell and the chyldren of this worlde (whiche can not soffre that a man ether dele truly him selfe or helpe o-ther) wyll so resyste the, plage the and so wery the, that thou haddest lever of very mysthruste and desperacion that ought shulde be better, for sake all and make thy selfe a monke or a fryer, ye and to ronne into a straunge contrey and leue all thy frendes, then to abyde in the world, and to let it chose whether it wyl synke or swymme.

But to comforte vs, that we fayntе not or be wery of well doynge, Christe promyseth that all that haue this thurst and hongre, shall haue theyr lust satysfied, and be translated in to a kyngdome, where none vnryghtwysenes is, be sydes that thou shalte here & se at length many come to the ryght way and helpe with the, and many thynges that can not be all together mended, yet somewhat better and more tolerable so that al ryghtwysenesse shal not be quenched.

And contrary wyse cursed be all they that are full, as luke in the. vi. sayth. that is to saye the ypocrytes which to auoyde all labour, sorowe, care, combraunce and sofferynge with theyr brethren. get them to dennes to lyue at rest and to fyll their bolyes, the wealth of other

Monke

Monke why th ronne relygyo

Luc. vi.

Monke be curs

men not regarded. No, it were a greffe to them that other were better, that they alone maye be taken for holy, and that who so euer wyll to heuen must bye it of them ye they be so full, that they compare them selues to other poore synners and loke as narowly on them as the phareseye dyd on the publycane, thankynge god that he alone was good, and the other euell. Cursed are they yet for all theyr fulnesse, for they shall hongre with euerlastynge hongre where none shall geue them to eate, nor they haue any refresshynge of theyr paynes.

v.

Blessed be the mercyfull, for they shall obtayne mercy.

be mer-
full what
s.

To be mercyfull, is to haue compassyon and to feale a nother mannes desease, and to mourne with them that mourne, and soffre with them that soffre, and to helpe and socoure them that are in tribulacyon and aduersyte, and to comforte them with good councell and wholsome instruccion and louynge wordes. And to be mercyfull, is louyngly to forgeue them that offended the, assone as they knowledge theyr mysdoynge and axe the mercy. To be mercyfull, is pacyently longe to abyde the conuersyon of synners with a lusty courage & hope that God wyl at the last conuerte them, and in the meane tyme to praye instantlye for them, and euer when he seythe an occasyon, to exhorte them, warne them, monyshe them and rebuke them. And to be mercyfull, is to enterprete all to the best.

and

& to loke thorowe the fyngers at many thynges and not to make a greuouse fynne of euery smal tryfle / and to soffre and forbere in hys owne cause the malyce of them that wyll not repent nor be a knowen of theyr wekednesse, as longe as he can soffre it, and as longe as it ought to be soffred, and when he can no lenger, then to complayne to them that haue auctorite to forbyde wronge and to punyshe suche euell doers.

But the yp ocrytes clene contrary condepne all men for greuouse synners, saue them onely that bye theyr holynesse of them. And because they wyll soffre with no man, they get them to sylence. And because they wyll helpe no man all that they haue (they saye) partayneth to the couent and is none of theyrs. And yf they be offended, they wyll be aduenged immedyatly. And to cloke, that they shulde not seme to aduenge them selues, the mater (saye they) partayneth to god and holy churche, or to some saynte or to one or other holy thynge, as yf thou smyte one of them on the one cheke, he wyll turne to the the other yer he wyll aduenge hym selfe. But the iniurye of the holy oyle wherewith he was annoynted. that muste he aduenge, and that with a spirituall punyshemente, that thou muste be accursed as blacke as a colyer and delyuered to Sathan. And yf thou come nat in and axe absolucyon and offer thy selfe to penaunce and to payenge therto, they wyll not soffre tyll the deuell fetche the. But wyl delyuer the to the fyer in the mene tyme. And all for

Monkes.

Couent.

Oyle.

Holy oyle must be aduenged.

ȝele of ryghtwyſſneſſe (ſay they.)

O ypocrytes / the ȝele of ryghtwyſneſſe is to hongre and thryſte for ryghteouſnes, as it is aboue deſcrybed, that is, to care and ſtudy and to do the vttermooſte of thy power, that all thyn ges went in the ryght courſe and due ordre bo the thorowe all degrees of the temporalty and alſo of the ſpiritualty, and to Ieopardy lyfe and goodes theron.

All the worlde can beare recorde what payne ye take and howe ye care for the temporall comune wealthe, that all degres therin dyd and had theyr duty / and howe ye put youre lyues in aduenture to preache the truthe. and to enforme lordes and prynces and to cry vpon them to feare God and to be lerned, and to mynyſtere theyr offyces truly vnto theyr ſubyectes, and to be mercyfull and an exſample of vertue vnto them / And howe helpe ye that youthe were brought vp in lernynge and vertue / and that the poore were prouided for of fode & raymēt &c? And howe prouyde ye that your preſtes be al lerned. and preache and do theyr duties truly euery man in hys paryſhe? howe prouide ye that ſectes aryſe not to poolle the people and leade them out of the way vnder a coloure of longe praynge and ypocrityſhe holynes, lyuynge them ſelues ydle and beynge vtterly vnto the comen wealthe improfytable? who ſmelleth not the ſwete odoure of chaſtyte that is amonge you? what ryghteouſnes is in youre ſanctuaryes, and what indyfferent equyte is in all youre exempcyons,

ons. pryueleges and liberties? By youre workes we Iudge you and youre sele to ryghteousnes, and not by youre sophystycall sottle reasons, with whiche ye wolde clawe oure eares, bleare oure eyes and begyle oure wyttes, to take youre tyrannouse couetouse crudelyte for the sele of ryhteousnes.

Fynally he that wyll not be mercyfull, to be blessed of God and to obtayne mercy of hym bothe here and in the lyfe to come, let hym be acursed with the vnmercyfull and to hym be iudgement without mercy / accordynge to the wordes of saynt Iames in the seconde chaptre of hys Epystle.

vi.

Blessed be the pure in harte, for they shall se God.

That whiche entreth into a man defylethe not a man. But the thynges that defyle a man / proceade fyrste out of hys harte / as thou mayste se Mat. xv. Thence come out euel thoughtes sayeth (Christe) as murther, adulterye, fornycacyon, thefte, false wytnessynges and blasphemies. These are the thynges that make a man fowle. A man then is not fowle in the syght of God, tyll hys harte be fowle. And the fylthynesse of the harte are thoughtes that study to breake Goddes commaundementes. wherfore the purenesse of the harte is the consentynge and studyouse purpose to kepe the lawe of God and to meane truly in all thy wordes and workes, and so do them with a true intent.

The fylth
nes of the
harte wha

The pure
nesse of
the harte
what.

It folowethe then that thou mayste be pure harted and there with do all that God hathe commaunded or not forboden. Thou mayste be pure harted and haue a wyfe and get chyldren, be a iudge and condempne to dethe them that haue deserued it, hange or heed euel doers, after they be by a iust processe condempned. Thou mayst be pure harted, and do all the drudge in the worlde. Lot was pure harted amonge the Sodomites. Nicodemus beynge in the councell amonge them that conspyred the deth of Christ was pure harted and consented not with them to the dethe of that innocent.

Yf the lawe be wryten in thyne harte it wyll dryue the to Christ, which is the ende of the law to iustefy all that beleue, Ro.x. And Christ wyll shewe the hys father, for no man seeth the father but the sonne, and he to whome the sonne wyll shewe hym Luke.x. If thou beleue in Christe, that he is thy sauyoure, that faythe wyll leade the in imediatly and shewe the God with a louely and amyable countenaunce, and make the feale and se howe that he is thy father, all mercyfull to the and at one with the, and thou hys sonne and hyghly in hys fauoure and grace, and sure that thou pleasest hym, when thou doest an hundred thynges whiche some holy people wolde suppose them selues defyled, yf they shulde but thynke on them. And to se God is the blessynge of a pure harte.

Impure and vncleane harted then are al they that study to brake Goddes cõmaundementes.

Impure

Impure harted are all that beleue not in Christe to be iustefyed by hym. Impure harted are all ypocrytes that do theyr worke for a false purpose, ether for prayse, profyte or to be iustefyed therby, whiche paynted sepulchres (as Christe calleth them) can neuer se God, or be sure that they be in the state of grace and that theyr workes be accept, because they haue no Goddes worde with them, but cleane agaynst them. Impure harted who?

Blessed are ỹ peacemakers, for they shalbe called the chyldren of God. vii.

To enheryte thys blessynge, it is not only requyred that thou haue peace in thy selfe, and that thou take all to the best, and be not offended lyghtlye and for euery small tryfle, and all waye readye to forgeue, nor sowe no dyscorde, nor aduenge thyne owne wronge. But also that thou be feruent and diligent to make peace and to go betwene, where thou knowest or heareſt malyce and enuye to be, or seest bate or stryfe to aryse betwene person and person, and that thou leue nothyng vnsought, to set them at one. Peacem kinge w

And though Christe here speke not of the temporall swerde, but teacheth howe euery man shall lyue for hym selfe towarde his neyboure, yet Prynces (yf they wylbe goddes chyldren) must not only gyue no cause of warre nor begyn but also (though he haue a iust cause) soffre hym selfe to be entreated, yf he that gaue the cause repent, and must also seke all wayes of peace before he fyght. How be it, when all is sought, and Prynce what th ought t do yer they ma warre,

nothynge wyll helpe, then he ought and is boūde to defende his lande and subiectes, and in so doynge he is a peacemaker, as well as when he causeth theues and murtherars to be punished for theyr euell doynge and breakynge of the comen peace of hys lande and subiectes.

If thou haue peace in thy selfe and loueſt the peace of thy brethren after thys maner, so is god thorow Christe at peace with the, and thou his beloued sonne and heyre also. ¶ Moreouer if the wronge done to the, be greater, then thou mayste beare, as when thou art a person, not for thy selfe only, But in respecte of other, in what so euer worldly degre it be, and haste an offyce cōmitted the, then (when thou haste warned with all good maner hym that dyd it, and none amēdement wylbe had) kepe peace in thyne harte and loue hym stil, and complayne to them that are set to reforme suche thynges, and so art thou yet a peacemaker and styll the sonne of God. But if thou aduenge thy selfe or desyreste moare then that such wronges be forboden, thou synneste agaynste God, in takynge the auctoryte of God ypon the without his cōmaundement. God is father ouer all, and is of ryght Iudge ouer all his children, and to him only partaynethe all aduengyng, who therfore without his cōmaundement aduengeth ether with harte or hande, the same dothe casthim selfe into the handes of the sworde, and losethe the ryght of hys cause.

And on the other syde, cursed be the peace breakers, picquarels, whisperers, backbyters, sowers

sowers of dyscorde, dyspraysers of them that be good to brynge them out of fauore, interpreters to euell that is done for a good purpose, fynders of faultes where none is, sterers vp of princes to batayle and warre, and aboue all cursed be they that faslye belye the true preachers of goddes worde, to brynge them in to hate, and to shede theyr bloude wrongfully for hate of the truth. For al such are the children of y^e deuel

Blessed are they that suffre persecucyon for ryghteousnes sake, for theyrs is the kyngedome of heauen. ix.

Yf the fayth of Christe and lawe of god, in whiche two all ryghteousnes is contayned, be writen in thyne harte, that is, if thou beleue in Christ to be iustefyed from syn or for remissyon of syn, and consentest in thyne harte to the lawe that it is good, holy and iuste and thy duty to do it and submittest thy selfe so to do, and ther vpon goest forth and testifiest that faythe and lawe of ryghteousnes openly vnto the worlde in worde and deade. Then wyll Sathan stere vp his membres agaynst the, and thou shalte be persecuted on euery syde. But be of good comforte and faynte not. Call to mynde the sayeng of paule. ii. Tim. iii. how al that wyl lyue godly in Christ Iesu, shall sofre persecucyon. Remembre how al the prophetes y^t went before the, were so dealt with. Luke. vi. Remembre the ensamples of the apostles, and of Christ hym selfe, and that the disciple is no better then hys master, and that

eace, the
eace of
hriſte is a
eace of
nſcience.

Chriſte admytteth no deſciple whiche not only leaueth not al, but alſo takethe his croſſe to, we be not called to a ſofte lyuynge and to peace in thys worlde. But vnto peace of conſcyence in God our father thorowe Ieſus Chriſte, and to warre en thys worlde.

Moreouer comforte thy ſelfe with the hope of the bleſſynge of the enheritaunce of heuen, there to be gloryfyed with Chriſte yf thou here ſoffre with hym. For yf we be lyke Chriſte here in hys paſſyons, and beare his ymage in ſoule and bodye, and fyght manfullye / that Sathan blot it not out / and ſoffre with Chriſte for berynge recorde to ryghteouſnes, then ſhall we be lyke hym in glorye. Saynt Iohan ſayth in the iii. chaptre of hys fyrſt pyſtle, yet it aperyth not what we ſhalbe. But we knowe / that when he aperyth / we ſhalbe like him. And Paule Philip. iii. oure conuerſacyon is in heuen, whence we loke for a ſauyoure, the Lorde Ieſus Chriſte which ſhall chaunge our vyle bodyes and make them lyke hys glorſouſe bodye.

It is an happy thinge to ſoffre for ryghteouſnes ſake / but not for vnryghteouſnes. For what prayſe is it (ſayth Peter in the ſeconde of hys fyrſt epyſtle) though ye ſoffre, when ye be boſeted for your offenſes, wherfore in the fourth of the ſame he ſayth, ſe that none of you ſoffre as a murtherar or a thefe or an euel doer or a buſye body in other mennes matrers. Such ſofferynge gloryfyeth not god, nor thou arte therby heyre of heuen. Beware therfore that thou deſerue

not

not that thou ſofferyſt. But yf thou do, then be ware muche more of them that wolde bere the in hande, howe that ſuche ſofferynge ſhulde be ſatyſfaccyon of thy ſynnes and a deſeruynge of heuen. No, ſofferynge for ryghteouſnes (though heuen be promyſed therto) yet dothe it not deſerue heuen, nor yet make ſatyſfaccyon for the fore ſynnes, Chriſte dothe bothe twayne. But and yf thou repente and beleue in Chriſte for the remyſſyon of ſynne, and them confeſſe, not only before God, but alſo open before all that ſe the ſoffre / howe that thou haſt deſerued that thou ſoffreſt, for breakynge the good and ryght wyſe lawe of thy father, and then takeſt thy punyſhement pacyently / as an holſome medecyne to heale thy fleſhe that it ſynne no more / and to feare thy brethren that they falle not in to lyke offence / as Moſes teacheth euery where. Then as thy pacyence in ſoffrynge is pleaſaunt in the ſyght of thy brethren which beholdethe, pytye the and ſoffre with the in theyr hartes, euen ſo is it in the ſyght of God, and it is to the a ſure token that thou haſt true fayth and true repentaūce

And as they be bleſſed which ſuffre for ryght ouſnes / euen ſo are they accurſed whiche ronne away and let it be troaden vnder the fete / and wyll not ſuffre for the fayth of theyr Lorde and lawe of theyr father, nor ſtande by theyr neyboures in theyr iuſt cauſes.

Bleſſed are ye, When they reuyle you, and perſecute you and ſaye all

maner

maner of euel saynges agaynst you for my sake, and yet lye. Reioyse and be glade, for your rewarde is great in heuen. Euen so verely they persecuted the prophetes that were before you.

Here seyst thou the vttermost what a Christen man must looke for. It is not ynough to sofre for ryghtwysnes, But that no bytterneſſe or poyson be lefte out of thy cuppe, thou shalte be reuyled and rayled vpon, and euen when thou art condempned to dethe then be excomunicate and delyuered to sathan, depryued the felowshyp of holy churche, the company of the angelles and of thy parte in Christes bloud, and shalt be cursed downe to hell, defyed, deteſtat, and execrat with all the blasphemous ralynges that the poyson harte of ypocrytes cā thynke or ymagyne, and shalte se before thy face when thou goest to thy dethe, that all the worlde is persuaded and brought in beleue that thou hast sayde and done that thou neuer thoughteſte, and that thou dyest for that thou art as gyltleſſe of as the chylde that is vnborne.

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ost cru-
perſecu
n is.

well, though iniquitie so hyly preuayle, and the truthe for which thou dyest, be so lowe kepte vnder and be not once knowē before the world In so muche that it semethe rather to be hynderedqy thy dethe, then furthered (whiche is of all greſſes the greateſt) yet let not thyne harte

fayle

fayle the nether dyſpeare, as though God had forſaken the or loued the not. But comforte thy ſelfe with olde enſamples, howe God hath ſofred all his olde frendes to be ſo entreated: and alſo his only and deare ſonne Ieſus, whoſe enſample aboue all other ſet before thyne eyes, becauſe thou art ſure he was beloued aboue all other, that thou doute not, but thou arte beloued alſo, and ſo muche the more beloued, the more thou arte lyke to the ymage of hys enſample in ſufferynge. Set the ſample Chriſte fore the

Dyd not the ypocrites watche hym in al his ſermones, to trappe hym in hys owne wordes? was he not ſubtellye appoſed, whether it were lawfull to paye trybute to Ceſar? were not all his wordes wronge reported? were not hys myracles aſcrybed to Belſebub? ſayde they not, he was a Samaritane and had a deuell in hym? was he not called a breaker of the ſabothe, a wyne drynker, a frende of publicans and ſinners? dyd he ought wherwith no faute was found, and that was not interprete to be done for an euell purpoſe? was not the pretenſe of hys dethe, the deſtroyenge of the temple, to brynge hym in to the harte of all men, was he not therto accuſed of treaſon, that he forbade to paye trybute to Ceſar? and that he moued the people to inſurreccyon? Rayled they not on hym in the bytereſt of all hys paſſyon, as he hanged on the croſſe, ſayenge, ſaue thy ſelfe thou that ſaueſte other, come downe from the croſſe and we wyll beleuen in the, fye wretche that deſtroyeſte the

temple

temple of God.

Yet was he beloued of God, and so arte thou His cause came to lyght also / and so shall thyne at the last, ye and thy reward is great in heuen with hym, for thy depe sofferynge.

And on the other syde, as they be cursed which leue ryghteousnes destytute and wyll not soffre therwith, so are they mooste accursed whiche knowe the truthe, and yet not only flie ther from because they wyll not soffre. But also for lucre, become the mooste cruell enymyes therof and most suttyll persecuters, and most falsly lye theron also.

Fynally though God when he promyseth to blesse our workes / do bynde vs to worke yf we wyll obtayne the blessynge or promyse, yet must we beware of thys phareisaicall pestylence, to thynke that our workes dyd deserue the promyses. For what so euer God commaundeth vs to do, that is our dutye to do, though there were no suche promyse made to vs at all, The promyse therfore comethe not of the deseruyng of the worker (as though God had nede of ought that we coulde do) but of the pure mercy of God, to make vs the more wyllynge to do that is our dutye. &c. For yf when we had done all that God commaundethe vs to do he then gaue vs vp into the handes of tyrauntes and kylled vs / sent vs to purgatorye (whiche men so greatlye feare) or to hell / and all the aungelles of heuen with vs / he dyd vs no wrong nor were vnryghteous for ought that we or they

they coulde calenge of deſeruynge, how ſo euer that God vſeth hys creatures / he euer abydeth ryghteouſe / tyll thou canſt proue that after he hath bounde hym ſelfe with hys owne worde of mercy, he then breake promyſe with them that kepe couenaunt with hym. So nowe yf nought were promyſed / nought coulde we calenge, what ſoeuer we dyd. And therfore the promyſe cometh of the goodnes of the promyſer only / & not of the deſeruynge of thoſe workes of whiche God hathe no nede / and whiche were no leſſe our dutye to do / thoughe there were no ſuche promyſe.

ye be the ſalt of the erthe. But yf the ſalt be waxen vnſauery, what can be ſalted therewith, It is hencefoꝛth nothynge woꝛth. But to be caſt out and to be troden vnder fote of men.

The office of an Apoſtle and true preacher is to ſalt, not only the corrupte maners and conuerſacyon of erthye people / but alſo the roten harte within and all that ſpryngeth out therof / theyr natural reaſon / theyr wyl / their vnderſtandyng and wyſdome / ye and their fayth and beleue and all that they haue ymagened without Goddes worde, concernyng ryghteouſnes iuſtifyenge / ſatyſfaccyon and ſeruynge of god. And the nature of ſalt is to byte / frete & make ſmart. And the ſycke pacyentes of the worlde are mer-

uelouse impacyent, so that though with greate payne they can suffre theyr grosse synnes to be rebuked vnder a fassyon / as in a parable a farre of, yet to haue theyr ryghteousnes theyr holynesse and seruynge of God and his sayntes / dysalowed / improued and condempned for damnable and deuelyshe / that may they not abyde In so muche that thou must leaue thy saltynge or else be prepared to soffre agayne / euen to be called a rayler / sedicious / a maker of dyscorde and a troubeler of the comen peace / ye a scismatycke and an heretycke also / and to be lyed vpō that thou hast done and sayde that thou neuer thoughtest / and then to be called coram nobis / and to synge a new songe and forswere saltynge or else to be sent after thy felowes that are gone before / and the waye thy master wente.

True preachynge is a saltynge that stereth vp persecucyon / and an offyce that no man is mete for saue he that is seasoned hym selfe before with pouertye in spirite / softenesse / mekenesse, pacience, mercyfulnesse, pureneſſe of harte and hongre of ryghteousnes and lokynge for persecucyon to / and hath alhys hope / comforte and solase in the blessynge only / and in no worldly thynge.

Nay wyll some say / a man myght preache longe ynough without persecucyon / ye and get fauoure to / yf he wolde not medle with the pope / byssh opes / prelates and holy gosty people that lyue in contemplacion and solitarinesse nor with greate men of the worlde. I answere / treue

true preachyng is ſaltynge and all that is corrupt muſt be ſalted. And thoſe perſones are of al other moſt corrupt, and therfore may not be lefte vntouched.

The popes perdones muſt be rebuked / the abuſe of the maſſe / of the ſacramentes and of all the ceremonies muſte be rebuked and ſalted. And ſellynge of merytes and of prayers muſte be ſalted. The abuſe of faſtynge and of pylgrymage muſt be ſalted. All ydolatrye and falſe fayth muſte be rebuked. And thoſe freers that teache men to beleue in ſaynct Frances cote / howe that they ſhall neuer come in hell or purgatorie / if they be buryed therin / maye not be paſſed ouer with ſylence.

Monkes why they ronne to cloyſtures

The payne and grefe of ſaltyng made monkes fle to theyr cloyſture. Naye (ſaye they) we went thether of pure deuocion to pray for the people, ye but for al that the more ye encreaſe and the more ye multiplye youre prayers / the worſe the worlde is. That is not oure faute (ſaye they) but theyrs / that they dyſpoſe not themſelues but contynue in ſynne / and ſo are vnapte to receyue the influence of our prayers O ypocrytes if ye were true ſalt and had good hartes and loued your neyghbours (if dead men be neyghbours to them that are a lyue) and wolde come out of youre dennes and take payne to ſalte and ſeaſon them, ye ſhuld make a great many of them ſo apt, that your prayers myght take effecte. But nowe ſeynge as ye ſay, they be ſo vnſauery that your prayers be to

them improfitable/though theyr goodes be to you profitable/and yet ye haue no compassion to come out and salt them, it is manyfeste that ye loue not them, but theyrs, and that ye praye not for them/but vnder yͤ coloure of prayeng mocke them and robbe them.

Fynally salt which is yͤ true vnderstandyng of the lawe/of faythe/and of the entent of all workes/hath in you lost her vertue/neyther be there any so vnsauery in the worlde as ye are/ nor any that so sore kycke agaynste true saltyng as ye/and therfore to be cast out and troden vnder fote and despysed of all men/by the ryghtyouse iudgement of God.

Spirytualtie/why they be despyse.

Yf salt haue loste his saltnesse, it is good for nothyng but to be troaden vnder fote of men That is/if the preacher which for his doctryne is called salt/haue loste the nature of salt/that is to saye, his sharpenesse in rebukynge all vnryghteousnes/all naturall reason/naturall wytte/and vnderstandynge/and all truste and confidence in what so euer it be/saue in the bloude of Christe/he is condempned of God and dysalowed of all them that cleaue to the truthe. In what case stande they then that haue benefices and preache not? verely though they stande at the alter/yet are they excomunicat and cast out of the lyuyng churche of almyghty God. And what if the doctryne be not true salt? verely then is it to be troden vnder fote.

Ceremonyes muste be salted.

As must all werke and vnsauery ceremonyes whiche haue loste theyr significacions, and not onely

onely teache not and are become vnprofitable and do no more seruyce to man. But also haue obtayned auctorite as God in the hart of man, that man serueth them and putteth in them the trust and confidence that he shulde put in God his maker thorough Iesus Christ his redemer. Are the institucyons of man better then Gods? ye are Gods ordynaunces better nowe then in the olde tyme? The prophetes troden vnder fote and defyed the temple of God and the sacrefices of God and all ceremonyes that God had ordayned, with fastynges and prayenges, and all that the people peruerted and comyted ydolatrie with. We haue as strayte a commaundement to salt and to rebuke all vngodlynesse as had the prophetes. wyll they then haue theyr ceremonyes honourably spoken of, then let them restore them to the ryght vse, and put the salt of the true meanyng and significacyons of them to them agayne. But as they be nowe vsed, none that loueth Christ can speake honourably of them? what true Christen man can gyue honoure to that that taketh all honoure from Christe? who can gyue honoure to that that sleyeth the soule of his brother, and robbeth his harte of that truste and confidence whiche he shulde gyue to his lorde that hath bought hym with his bloude?

Ye are the lyght of the worlde. A cytie that lyeth on a hyll, cannot be hyd, neythet do men lyght a candel

and put it vnder a bushell/but on a cãdelstycke/& also gyueth it lyght to all that are in the house. Lette youre lyght so shyne before men/ that they see your good workes/ and prayse your father that is in heuen.

Christ goeth forth and describeth the offyce of an apostle and true preacher by another lykenesse callynge them as before the salt of the earth. Euen so here the lyght of the world/signifyenge therby that all the doctryne/all the wysdome and hye knowlege of the worlde/whether it were philosophie of naturall conclusions, of maners and vertue, or of lawes of ryghteousnes, whether it were of the hole scripture and of god hymselfe/was yet but a darckenesse, vntyl the doctryne of his Apostles cam That is to say/vntyll the knowledge of Christ came/howe that he is the sacrefice for our synnes/our satysfaccyon/our peace/attonement and redempcion/our lyfe therto and resurreccyon. what soeuer holynesse/wysdome/vertue/perfecteneſse or ryghtwysnes in the world amonge men/howe so euer perfecte and holy they appere/yet is all damnable darckenesse/except the ryght knowlege of Christes bloude be there fyrste/to iustefye the harte before all other holynesse,

Darkenes All knowledge is darckenes, vntyll the knowlege of Christes bloude she dyng be in the harte.

Another

Another concluſion. As a cytye buylt on a hyll can not be hyd / no more can the lyght of Chriſtes goſpel. Let the worlde rage as much as they wyll / yet it wyll ſhyne on theyr ſore eyes whether they be content or no.

Another concluſion as men lyght not a candel to whelme it vnder a buſhell / but to put it on a candelſtycke to lyght all that are in the houſe, euen ſo the lyght of Chriſtes goſpell may not be hyd nor made a ſeuerall thynge, as though it pertayneth to ſome certayne holy perſons onely. Naye it is the lyght of the hole worlde and pertayneth to all men, and therfore may not be made ſeuerall. It is a madneſſe that dyuerſe men ſaye, the lay people may not knowe it / except they can proue that the laye people be not of the worlde. Moreouer it wyl not be hyd, but as the lyghtenynge that breakyth out of the cloudes, ſhyneth ouer all, euen ſo doth the goſpell of Chriſte. For where it is truely receyued, there it purefyeth the harte and makyth the parſon to cõſent to the lawes of god and to begynne a newe and a godly lyuynge, facyoned after gods lawes and without all diſſimulacion. And then it wyll kendle ſo great loue in hym towarde his neyghbour, that he ſhall not onely haue cõpaſſion on hym in his bodely aduerſyte / but much more pytie hym ouer the blyndeneſſe of his ſoule and to mynyſtre to hym Chriſtes goſpell, wherefore if they ſay, it is here or there, in ſaynt Fraunceſſe cote or dominyckes and ſuche lyke, and that if

Laye. The laye ought to haue the goſpell.

Goſpell. The propertie of the goſpe

Goſpell. The true goſpel is

not hyd in dennes.

thou wylt put on that cote/thou shalt fynde it there/it is false. For if it were there/thou shuldest se it shyne abrode thoughe thou crepeste not in to a fell or a mōkes coulle/as thou seest lyghtenyng without crepyng in to the cloudes ye theyr lyght wolde so shyne/that men shuld not onely se the lyght of the gospell/but also theyr good workes/which wolde as fast come out/as they nowe ronne in. In so muche that thou shuldeste see them make them selfes pore to helpe other/as they now make other pore/ to make them selues ryche.

Kynges ought to be learned.

This lyght and salt partayned not then to the Apostles and nowe to our byshops and spiritualtie only. No it pertayneth to the temporall men also. For all kynges and all rulers are bound to be salt and lyght not only in exsample of lyuyng. but also in teachyng of doctryne vnto theyr subiectes, aswell as they be bounde to ponyshe euell doers. Doth not the scripture testefye that kynge Dauid was chosen to be a sheparde and to feade his people with Godes worde. It is an euell skolemayster that can not saue beate onely. But it is a good skolemayster that so teacheth, that few nede to be beaten. This salt and lyghte therfore pertayne to the temporaltie also, and that to euery membre of Christes churche / so that euery man ought to be salt and lyght to other.

The order nowe euery mā may

Euery man then may be a comen preacher thou wylt say/and preache euery where by his owne auctoryte. Nay verely. No man may yet

be a

be a comen preacher saue he that is called and chosen therto by the comen ordynaunce of the cõgregacyon/as long as the preacher teacheth the true word of God. But euery pryuate man ought to be in vertuouse lyuing both lyght and salt to his neyghbour/in so muche that the poreste ought to stryue to ouerronne the byshope and to preache to hym in ensample of lyuyng. Moreouer euery man ought to preach in word and deade vnto his housholde and to them that are vnder his gouernaunce. &c. And thoughe no man may preache openly, saue he that hath the offyce commytted to hym, yet ought euery man to endeuoure hymselfe, to be as wel learned as the preacher, as nye as it is possyble. And euerye man maye pryuatly enforme his neyghboure, ey and the preacher and byshop to, if nede be. For if the preacher preache wronge, then may any man what so euer he be rebuke hym, fyrst pryuately and then (if that helpe not) to complayne further. And when all is proued, accordynge to the order of charite/and yet none amendment had, then ought euery man that can to resyst hym. and to stond by Christes doctrine, and to ieoparde lyfe and all for it. Loke on the olde ensamples and they shall teache the.

be a pre
cher, and
how not.

The gospell hath another fredome with her then the temporall regyment. Thoughe euery mannes body and goodes be vnder the kynge do he ryght or wronge / yet is the auctoryte of Goddes worde free and aboue the kynge/

so that the worste in the realme may tell the kynge, if he do hym wronge, that he dothe nought and otherwyse then God hath comaunded hym, and so warne hym to auoyde the wrath of God whiche is the pacyent aduenger of all vnryghtwysnes. May I then and ought also, to resyst father and mother and all temporall power with Godes worde, whan they wrongfully do or commaunde that hurteth or kylleth the body, and haue I no power to resyst the byshop or preacher that with false doctryne sleyeth the soules for whiche my mayster and lorde Christ hath shed his bloude; Be we otherwyse vnder our byshops then Christ and his apostles and all the prophetes were vnder the byshops of the olde lawe? Nay verely, and therfore may we and also ought to do as they dyd, and to answere as the apostles dyd. Ac. v. Oportet magis obedire deo q̄ hominibus. we must rather obey God than men. In the gospel euery man is Christes disciple and a persone for hymselfe to defende Christes doctryne in his owne person. The fayth of the byshop wyl not helpe me, nor the byshops kepyng the law is sufficyent for me. But I must beleue in Christ for the remyssyon of all synne, for myne owne selfe and in myne owne persone, No more is the byshopes or preachers defendyng Godes worde ynough for me. But I must defende it in myne owne persone and ieoparde lyfe and all theron when I see neade and occasyon.

I am bounde to gette worldly substaunce for my

for my ſelfe and for myne houſholde with my
iuſt laboure and ſomewhat more for them that
can not, to ſaue my neyghbours body. And am
I not more bound to laboure for Godes word
to haue therof in ſtore, to ſaue my neyghbou-
res ſoule? And whē is it ſo much tyme to reſyſt
with Goddes word and to helpe, as when they
which are beleued to myniſtre the true worde,
do ſlee the ſoules with falſe doctryne, for co-
uetouſnes ſake? He that is not ready to gyue
his lyfe for the mayntenaunce of Chriſtes doc-
tryne agaynſte ypocrytes, with what ſo euer
name or tytle they be dyſguyſed, the ſame is
not worthy of Chriſte nor can be Criſtes diſci-
ple, by the very wordes & teſtimony of Chriſt.
Neuertheles we muſt vſe wyſdome, pacyence,
mekenes and a dyſcrete proceſſe after the due
order of charite in our defendyng the word of
God leaſt whyle we go aboute to amende our
prelates we make them worſe. But when we
haue proued all that charyte byndeth vs and
yet in vayne, then we muſt come forth openly
and rebuke theyr wyckednes in the face of the
worlde and ieoparde lyfe and all theron.

ye ſhall not thynke that I am com to diſtroye the lawe or the prophetes / no I am not come to diſtroye them / but to fulfyll them. For truely I ſay vnto you / tyll heauen and

An exposicion of earthe perysshe / there shall not one Jott or one tytle of the lawe scape / tyll all be fulfylled.

A lytle before Christe calleth his discyples the lyght of the worlde and the salt of ye earth and that because of theyr doctryne / wherwith they shulde lyghten the blynde vnderstandyng of man, and with true knowledge dryue out the false opinyons and sophistycall persuasyons of naturall reason, and delyuer the scripture out of the captiuite of false glosses whiche the ypocretyshe phareseys had patched therto and so out of the lyght of true knowledge, to stere vp a newe lyuynge, and to salt and season the corrupt maners of the olde blynde cōuersacyon. For where false doctryne / corrupt opinyons and sophistycall glosses raygne in the wytte and vnderstandyng / there is the lyuynge deuelyshe in the syght of God, howe so euer it appere in the syght of the blynde worlde. And on the other syde, where the doctryne is true & perfecte, there foloweth godly lyuynge of necessyte. For out of the inwarde belefe of the harte, floweth the outward cōuersacion of the mēbres. He that beleueth that he ought to loue his enemy, shall neuer cease fyghtyng agaynste his owne selfe / tyl he haue weded all rancoure and malice out of his hart. But he that beleueth it not, shall put a vysure of ypocresye on his face, tyl he get opportunite to auēge hymselfe.

And

And here he begynneth to teache them to be that lyght and that ſalt of which he ſpake, and ſayth. Though the ſcribes and phareſes beare the people in hand/that all I do/is of the deuyll/and accuſe me of breakynge the lawe and the prophetes (as they afterwarde rayled on the Apoſtles, that they draue the people from good workes, thorough preachyng the iuſtefyeng and ryghtwyſneſſe of faythe) yet ſe that ye my dyſcyples be not of that belefe. For heuen and earth ſhall ſoner peryſh, then one mi-nume or tytle of the lawe ſhulde be put out. I come not to dyſtroye the lawe, but to repare it only/and to make it go vpryght where it halteth / and euen to make croked ſtrayte, and roughe ſmothe, as Iohan the Baptyſte doth in the wylderneſſe/and to teache the true vnderſtandyng of the lawe. without me the law can not be fulfylled nor euer coulde. For thoughe the lawe were gyuen by Moſes / yet grace and verite/that is to ſaye/the true vnderſtandynge and power to loue it and of loue to fulfyll it/ cometh and euer came through faythe in me.

Grace an
trouth th
roughe I
ſus Chri

I do but onely wype awaye the fylthy and roten gloſes whiche the ſcribes and the phariſeys haue ſmered to the law and the prophetes and rebuke theyr dāpnable lyuyng which they haue facioned/not after the lawe of God / but after theyr owne ſophiſticall gloſes fayned to mocke out the lawe of God/and to begyle the whole world/& to leade thē in blyndenes/& that the ſcribes and phareſeys falſly bely me/

howe that I go aboute to destroye the law, and to sette the people at a fleshely lyberte, and to make them fyrste disobedyent and to despice theyr spirituall prelates, & then to ryse agaynst the temporall rulers and to make all comune, and to gyue lycence to synne vnponyshed, cometh onlye of pure malyce, hate, enuye and furiose impaciencie, that theyr vysures are plucked frō theyr faces and theyr ypocresy disclosed. Howe be it what I teache and what my lernyng is concernynge the lawe, ye shall shortly heare / and that in fewe wordes.

Who so euer breaketh one of these least comaundementes and teache men so / shalbe called ȳ least in the kyngdome of heauen. But he that doth them and teacheth them / the same shall be greate in the kyngedome of heauen.

who so euer studye to destroye one of the cō maundementes folowynge which are yet the least and but chyldyshe thynges in respecte of the perfecte doctryne that shall hereafter be shewed, and of the mysteryes yet hyd in Christ and teache other men euen so, in worde or ensample, whether openly or vnder a colour and thorough false glo ses of ypocresye that same doctoure shall all they of the kyngedome of heauen abhorre and despice, and cast hym out of theyr

Glo ses hey that estroy the w of god

of theyr companye, as a ſethynge potte dothe caſt vp her ſome and ſkome & purge her ſelfe. So faſt ſhall they of the kyngedom of heauen cleaue vnto the pure lawe of God without all mennes gloſes.

with gl
ſes muſt
caſt out.

But whoſoeuer ſhall fyrſt fulfyll them hym ſelfe and then teache other, and ſet all his ſtudye to the furtheraunce and mayntenynge of them that doctour ſhall all they of the kyngedome of heauen haue in pryce, and folow hym and ſeke hym out as dothe an Egle her praye, and cleaue to hym as burres. For theſe comaũdementes are but the very lawe of Moſes (the draffe of the phareſeys gloſes, clenſed out) interpreted accordyng to the pure word of God and as the open texte compellyth to vnderſtande them, if he loke dilygently theron.

The kyngedome of heauen take for the congregacion or churche of Chriſte. And to be of the kyngdome of heauen, is to know God for our father, and Chriſte for our lorde and ſauyour from all ſynne. And to entre into this kyngedome it is impoſſyble, except the harte of man be to kepe the comaũdementes of God pure lye, as it is wryten. Iho. vii. if any man wyll obey his wyll, that is to ſaye, the wyll of the father that ſent me (ſayth Chriſte) he ſhall knowe of the doctryne, whether it be of God, or whether I ſpeake of myne owne hede. For if thyne harte be to do the wyll of God which is his comaundemẽtes, he wyll gyue the a pure eye, both to diſcerne the true doctryne frõ the ſalſe,

The chure

Lawe.
Except a
man loue
gods law
he can no
vnderſtan
ye doctrin
of Chriſte

falſe/and the true doctoure from the hollyng ypocrite. And therfore he ſayth.

ie rygh-
ouſnes of
hariſeys.

For I saye vnto you/except your ryghtwyſneſſe exceade the ryght-wyſneſſe of the ſcribes and phariſeys/ye can not entre into ỹ kyngdome of heauen.

The ryghtwyſneſſe of the ſcribes and phariſeys can not entre into the kyngdome of heuē. the kyngdome of heuen is the true knowledge of God and Chriſte/ergo the ryghtwyſneſſe of the ſcribes and phariſeys neyther knoweth God nor Chriſte. He that is wyllynge to obey the wyll of God/vnderſtandeth the doctryne of Chriſte/as it is proued aboue/the ſcribes and the phariſeys vnderſtand not the doctryne of Chriſte/ergo. they haue no wyll nor luſte to obey the wyll of God. To obey the wyll of God. is to ſeke the glorie of God (for the glorie of a mayſter is the meke obedience of his ſeruauntes, the glorie of a prynce is the vmble obedience of his ſubiectes, the glorie of a huſbande is the chaſte obedyence of his wyfe, the glorie of a father is the louynge obedyence of his chyldrē) the ſcribes and the phariſeys haue no luſte to obey the wyll of God. Frgo, they ſeke not the glorie of God. Furthermore the ſcribes and phariſeys ſeke theyr owne glorie/ they that ſeke theyr owne glorie, preache theyr owne doctryne, ergo, the ſcribes and phariſeys preache

lorie.
Gr nat ſe-
he his
eſt ne glo-
w teacheth

preache theyr owne doctryne. The maior thou haſt. Math.xxiii. the ſcribes and phariſeys do all theyr workes to be ſene of men / they loue to ſytte vppermooſt at feaſtes and to haue the chefe ſeates in the Synagoges, and ſalutacions in the open markettes, and to be called Rabi. And the minor foloweth the texte aboue rehers ſed Iho.vii. he that ſpeaketh of hymſelfe or of his owne heed, ſeaketh his owne glorie / that is to ſay, he that preacheth his owne doctryne is euer knowen by ſekyng his owne glorie / ſo that it is a generall rule to knowe that a man preacheth his owne doctryne, if he ſeke his owne glorie. Some man wyll haply ſaye / the ſcribes and phariſeys had no other lawe then Moſes and the prophetes nor any other ſcripture, and grouded theyr ſayenges theron. That is truthe, howe then preached they theyr owne doctryne? verely it foloweth in the ſayd.vii. of Iho. He that ſeketh the glorie of hym that ſent hym, the ſame is true and there is no vnryghtwyſneſſe in hym, that is to ſaye, he wyll do his mayſters meſſage truely and not alter it. where cõtrary wyſe he yᵗ ſeketh his owne glorie wyll be falſe (whẽ he is ſent) & wyl alter his maſters meſſage, to turne his mayſters glorie vnto his owne ſelf. Euen ſo dyd yᵉ ſcribes & phariſeys alter the word of God for theyr owne profyte and glorie. And when Gods worde is altered with falſe gloſes, it is no more Gods word. As when God ſayth, loue thy neyghbour and thou putteſt to thy leuẽ and ſayeſt, if my neyghbour do me

his owne doctryne / and not his maſters

Glorie. He that ſekethe his owne glorie altereth his maſters meſſage.

worde. gods worde altered is not his worde.

do me no hurte nor say me any, I am bounde to loue hym, but not to gyue hym at his neade my goodes whiche I haue gotten with my sore labour. Nowe this is thy law and not Goddes. Goddes law is pure & syngle, loue thy neyghbour whether he be good or bad. And by loue God meaneth, to helpe at neade. Nowe when God byddeth the to get thy lyuynge and some what ouer to helpe hym that can not, or at a tyme hath not wherwith to helpe hymselfe, if thou and .xxx. or .xl. with the get you to wylderneſſe, and not onely help not your neyghbours but also robbe a great numbre of two or thre thousande pounde yerely, how loue ye your neyghbours? Such men helpe the worlde with prayer, thou wylt saye to me, Thou ware better to say, they robbe the world with theyr ypocrisye, say I to the, and it is truth in dede, that they so do. For if I stycke vp to the myddle in the myer lyke to perysh without present helpe, and thou stond by and wylt not socoure me, but kneleſt downe and prayeſt, wyll God heare y^e^ prayers of such an ypocrite? God byddeth the so to loue me that thou put thyselfe in ieopardye to helpe me, and that thyne harte whyle the boby laboureth do praye and truste in God, that he wyl assyste the, and through thee to laue me. An ypocrite that wyll put neyther body nor goodes in parell for to helpe me at my nede, loueth me not neyther hath compassion on me, and therfore his herte cannot praye, thoughe he wagge his lyppes neuer so muche.

o loue is
helpe at
ede.
Prayer.
he prayer
f Monkes
obbeth &
elpeth
ot.

It is

It is wryten, Iohā. ix. If a man be a worshyp-
per of God and do his wyll (whiche is the true
worshyp) hym God heareth, Now the wyll of
God is, that we loue one another to helpe at
nede. And such louers he heareth & not sottle
ypocrites. As loue maketh the helpe me at my
nede, so when it is paste thy power to helpe, it
maketh the praye to God. Euen so where is no
loue to make the take bodely payne with me,
there is no loue that maketh the praye for me.
But thy prayer is in deade for thy bely whiche
thou loueste.

Loue pra
yeth.

what were the scribes and phariseys? The
scribes besydes that they were phariseys (as I
suppose) were also offycers, as are our bys-
shops / chauncelers / comyssaryes / archedea-
cons & officyalles. And the phariseys were re
lygyouse mē which had professed, not as now,
one Dominicke, the other Fraunces, another
Barnardes rules. But euen to holde the very
lawe of God / with prayer / fastynge / and al-
mose dede, and were the flowre and perfectiō
of all the Iewes, as S. Paule reioyseth of hym
selfe Philippensis. iii. sayeng. I was an Ebrue
and concernyng the law a pharisey, and cōcer-
nyng the ryghtwysnesse of the law I was faut-
lesse. They were more honourable then any
secte of Monkes with vs. whether obseruauut
or Ancre or whatsoeuer other be had in pryce.

Scribe
& Pharise
what they
were.

They myght muche better haue reioysed to
haue ben the true churhe and to haue had the
spirite of God, and that they coulde not haue-

The Phar
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t wyl not
epe gods
we hathe
o promise
they can
ot erre.

erred then they whome all the worlde seeth/ neyther to kepe Gods lawes nor mannes, nor yet that dyuelles lawe of theyr owne makyng. For God hath made them of the olde testamēt as great promyses/ that he wold be theyr God and that his spirite and al grace shuld be with thē, if they kept his lawes, as he hath made to vs. Nowe seyng they kept the vttermost iote of the lawe in the syght of the worlde and were fauteleſſe/ and seyng therto that God hath promysed neyther vs nor them ought at all / but vpon the profession of kepyng his lawes, whether were more lyke to be yᵉ ryght church and to be taught of the spirite of God that they coulde not erre/ those pharisеys and oures? Myght not the generall coūcelles of those, and the thynges there decreed without scripture, seme to be of as great auctorite as the general councelles of oures and the thynges there ordayned and decreed both cleane with out and also agaynste Gods worde? Myght not the ceremonies which those had added to the ceremonies of Moses, seme to be as holy and as well to please God, as the ceremonies of oures. The thynges whiche they added to the ceremonies of Moses, were of the same kynde as those ceremonies were, and no more to be rebuked then the ceremonies of Moses. As for an ensample, if Moses bade washe a table or a dysh when an vnclene worme had crepte theron, the pharisеys dyd washe the table with a wete cloute before euery refectiō, leste any vncleane

thynge

thynge had touched them vnwares to all men, as we put vnto our tythes a mortuarye for all forgotten tythes. what was then the wyckednesse of the phariseys? verely the leuē of theyr gloses to the morall lawes, by which they corrupted the comaundemētes and made them no more Goddes, and theyr false fayth in the ceremonies that yᵉ bare worke was a sacrefice and a seruyce to God, the significaciōs lost and the optiō of false ryghtwysnesse in theyr prayers fastynges and almose dedes / that suche workes dyd iustifye a man before God, & not that God forgyueth synne of his mere mercye, if a man beleue / repent and promyse to do his vttermost to synne no more.

The wyckedenes of the Pharyseys what it was.

when these thus sate in the hartes of the people, with the opinion of vertue, holynesse, and ryghtwysnesse, and theyr lawe the law of God, theyr workes, workes comaūded by God and confirmed by all his prophetes, as prayer, fastynge and almose dede, and they loked vpon as the churche of God that coulde not erre, and fynally they them selues eyther euery where were the chefe rulers or so sate in the hartes of the rulers, that theyr worde was beleued to be the worde of God.

Preacher why the true preacher is accused of treson and hereſie.

what other thyng coulde it be, to preache agaynst all such and to condempne theyr ryghtwysnesse for the most damnable synne that can be, than to seme to go aboute to destroye the lawe and the prophtes? what other thynge can suche a preacher seme to be before the

Ypocrisy why ypocrisy must be fyrst rebuked though be leopardy to preache agaynst it.

blynde worlde / then heretycke / scismaticke / sedicyouse / possessed with the deuyll and worthy of shame mooste vyle & death mooste cruel? And yet these must be fyrste rebuked and theyr false ryghtwysnesse detecte, yer thou mayste preache agaynst open synners.

Or els if thou shuldeste conuerte an open synner from his euell lyuynge, thou shuldeste make hym nyne hundred tymes worse then before. For he wolde attonce be one of these sorte / euen an obseruaũt or of some lyke secte of which amonge an hundred thousande, thou shalt neuer brynge one to beleue in Christe. where among open synners many beleue at the houre of death, fal flat vpon Christ and beleue in hym onely without all other ryghtwysnesse. It were an hundred thousand tymes better neuer to pray, then to pray suche lyppe prayers, and neuer to faste or do almose then to faste and to do almoese with a mynde therby to be made ryghteouse, and to make satysfaccyon for the fore synnes.

ye haue harde howe that it was sayd to them of olde tyme / kyll not / for who so euer kylleth shall be in daunger of iudgement. But I say vnto you / who so euer is angry with his brother / shall be in daunger of iudgement. And whosoeuer

saye vnto his brother Racha/shall be in daunger of a counsell. But whosoeuer say to his brother/thou fole/shalbe in daunger of hell fyre.

The lawe is restored

Here/Christ begynneth, not to destroye the lawe(as the phariseys had falsly accused hym) but to restore it agayne to the ryght vnderstandynge and to purge it from the gloses of the phariseys. He that sleyeth shall be gyltie or in daunger of iudgement/that is to say/if a man murther, his dede testefieth agaynst hym, there is no more to do, then to pronounce sentence of death agaynst hym. This texte dyd the phariseys, extende no further then to kyll with the hande and outwarde membres. But hate/enuye/malyce/churlyshnesse and to withdrawe helpe at neade. to begyle and circumuent with wyles and sotle bargenynge, was no synne at all. No, to brynge hym home, thou hatedest to death with crafte and falshed, so thou dyddest not put thyne hande therto/was no synne at all. As when they had brought Christ to death wrongfully and compelled Pilate with sotteltie to sleye hym, they thought them selues pure. In so muche that they wolde not go into the hall for defylyng them selues and beynge partakers with Pilate ī his bloude. And Ac.v. they sayd to the Apostles, ye wolde bryng this mannes bloude vpon vs, as who wolde saye, we slue hym not. And Saul in the fyrst boke of

the Kynges in the. xviii. Chapitre, beynge so wroth with Dauid, that he wolde gladly haue had hym slayne determyned yet that he wolde not defyle hymselfe, but to thrust hym into the handes of the Philystines, that they myght sley hym. and he hym selfe abyde pure.

And as our spiritualtie nowe offer a man mercie once/thoughe he haue spoken agaynste holy churche/onely if he wyll but periure and beare a fagat. But if he wyll not, they do but dyote hym a season/to wynne hym and make hym tell more. and then delyuer hym to the lay power sayeng, he hath deserueth the death by our lawes and ye ought to kyll hym/howbe it we desyre it not. ¶ But Christ restoreth the lawe agayne and sayeth/to be angry with thy neyghboure is to slehym and to deserue death. For the lawe goeth as well on the harte as on the hande. He that hateth his brother is a murtherar. 1. Io. iii. If then the blynde hande deserue deth how much more those partes which haue the syght of reason? And he that sayethe Racha/lewde or what so euer sygne of wrath it be, or that prouoketh to wrath, hath not onely deserued that men shulde immediatly pronounce sentence of death vpon hym/but also that when death is pronounced/they shuld gather a councel/to decree what horryble death he shulde suffre. And he that calleth his brother fole/hath synned downe to hell.

Racha.

how a man may be angry.

Shall then a man not be angry at all nor rebuke or ponyshe? yes if thou be a father or a mother

mother/mayster/maystresse/husbande/lorde/ or rular, yet with loue and mercie/that the angre/rebuke/or ponyshement excede not the faute or trespas. May a man be angry with loue? ye, mothers can be so with theyr chyldrē. It is a louynge anger that hateth onely the vyce and studyeth to mende the persone. But here is forboden not onely wrath agaynst father/mother/and all that haue gouernaunce ouer the/ whiche is to be angry and to grudge agaynste God hymselfe/and that the ruler shall not be wrath without a cause agaynst the subiecte. But also all pryuate wrath agaynst thy neyghbour ouer whome thou hast no rule nor he ouer the/ no though he do the wronge. For he that doth wronge lacketh wytte and discrecion and can not amende tyll he be informed and taught louyngly. Therfore thou must refrayne thy wrath and tell hym his faute louyngly and with kyndenesse wynne hym to thy father/for he is thy brother as well made and as deare bought as thou/and as well beloued/thoughe he be yet chyldyshe and lacke discrecion.

grye wit out syn nynge.

But some wyll saye, I wyll not hate my neyghboure/nor yet loue hym/or do hym good, yes thou must loue hym for the fyrst comaundemēt out of which all other flowe, is/thou shalt loue the lorde thy God with all thyne harte/with all thy soule/and with all thy myght. That is/ thou muste kepe all his comaundementes with loue. Loue must kepe yᵉ frō killyng or hurting thy neyboure and frō couetynge in thyne harte

Loue is th kepyng o the lawe.

what so euer is his. And .i. Iho. iiii. This commaundement haue we of hym / that he whiche loueth God, loue his brother also. And agayne 1. Iohan. iii. he that hath substaunce of this worlde and see his brother haue necessite, and shutteth vp his compassion from hym, how we is the loue of God in hym? he then that helpeth not at neade loueth not God, but breaketh the fyrst comaūdement. Let vs loue therfore sayth sayncte Iohan, not with worde and tonge, but in the deade and of a truth. And agayne sayne Iohā sayd in the sayd place / he that loueth not his brother abydeth yet styll in death. And of loue hath Moses textes ynough. But the phariseyes glosed them out, sayenge they were but good councelles if a man desyred to be perfecte / but not preceptes. Exodi. xxiii. if thou mete thyne enemyes oxe or asse goyng a straye thou shalt in any wyse brynge them to hym agayne. And if thou se thyne enemyes asse falle downe vnder his burthen / thou shalt help hym vp agayne. And Leuiticum. xix. thou shalt not hate thy brother in thyne harte / but shalt in any wyse rebuke thy neyghbour, yt thou beare no synne for his sake. For if thou studye not to amende thy neyghboure when he synneth, so art thou partaker of his synnes. And therfore whē God taketh vengeāce & sendeth what so euer plage it be / to ponysh open synners, thou must peryssh with them. For thou dydest synne in the syght of God as depe as they, because thou dydest not loue the law of God to mayntayne

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teyne it with all thyne harte/ſoule/power and myght. Is not he that ſeeth his neyghboures houſe in ieopardie to be ſette on fyre and warneth not, nor helpeth in tyme, to auoyde the parell, worthy if his neyghboures houſe be burnt vp, that his be burnt alſo/ſeynge it was in his power to haue kept all out of ieopardye, if he had wolde/as he wolde no dout if he had loued his neyghboure? Euen ſo when God ſendeth a generall peſtylence or warre to thy cytie/to ponyſhe the ſynne therof, arte not thou worthy that thyne houſe ſhulde be infected or peryſhe, if thou myghteſt haue kept it frō ſynnynge, and thou haddeſt ben wyllynge therto? But if thou do thy beſte to further the lawe of God and to kepe thy land or neyghboures frō ſynnyng agaynſt God, thē (though it help not) thou ſhalt beare no ſynne for theyr ſakes whē they be ponyſhed. He therfore that loueth the lawe of God, may be bolde in tyme of peſtylence and al ieopardye to beleue in God. And agayn in the ſame place, thou ſhalt not aduēge thy ſelfe nor beare hate in mynde agaynſte the chyldren of thy people. But ſhall loue thy felowe as thy ſelfe. I am the lorde. As who ſhuld ſay, for my ſake ſhalt thou do it. And Deutero nomie. x. The lorde youre God, is the God of Goddes and lorde of lordes, a greate God/myghtie and terryble, which regardeth no mānes perſone or degree nor taketh gyftes. But doth ryght to the fatherleſſe and the wydowe, and loueth the ſtraunger, to gyue hym rayment

and fode / loue therfore the straunger / for ye were straungers in the land of Egypt. And Leuiticum. xix. if a straunger soiorune by the, in your land / se that ye vexe hym not. But let the straunger that dwelleth among you / be as one of your selues, and loue hym as thy selfe. For ye were straungers in the lande of Egypt / I am the lorde. As who shulde say, loue hym for my sake. Notwithstandyng when thy neyghbour hath shewed the more vnkyndenesse then God hath loue / then mayst thou hate hym / and not before. But must loue hym for Goddes sake / tyll he fyght agaynst God to destroy the name and glorie of God.

Hate. whē a man maye hate his neyghboure.

Therfore when thou offeresi thy gyfte at the alter / and there remembreste that thy brother hath ought agaynste the / leaue there thy gyfte before the alter / and go fyrst and reconcyle thy selfe vnto thy brother / and then come and offer thy gyfte. Agree with thyne aduersarie attonce / whyle thou arte in the waye with hym / leaste thyne aduersarie delyuer the to the iudge / and the iudge delyuer the to the minystre /

and

and thou be caſt into pꝛyſon. Uerely I ſaye vnto the/thou ſhalt not com out thence/tyl thou haue payd the vttermoſt farthynge.

This texte with the ſimilitude is ſomewhat ſotle / and byndeth both hym that hath offended to reconſile hym ſelfe as much as in hym is and hym that is offended to forgyue and be attone. The offerynges were ſygnes and dyd certyfie a man that God was at one with hym and was his frend and loued hym. For the fatte of beaſtes was offered & wyne therto / as though God had ſate and eate and dronke with them, and yᵉ reſt they and theyr houſholdes dyd eate before God/as though they had eate & drōke with God, and were commaunded to be mery and to make good cheare / full certyfied that God was at one with them and had forgote all old offences/and now loued them/yᵗ he wold fulfyll all his promyſes of mercie with them.

Offery
ges or ſa
crefices
what the
meant.

Now wyll God receyue no ſacrefice / that is to wyte / neyther forgyue or fulfyll any of his promyſes, except we be fyrſt reconcyled vnto our brethren/whether we haue offended or be offended. In the chapitre folowyng thou readeſt if ye forgyue, your father ſhal forgyue you And Oſia.vi. I loue mercy & not ſacrefice, and the knowledge of God more then I do burnt offerynges, that is to ſaye, the knowledge of the apoyntementes made betweue God and vs

what

what he wyl haue vs to do fyrst/and then what he wyll do for vs agayne. And Esaias. lviii. God refused fastyng and ponyshyng of the body yᵗ was coupled with crudelite/ & sayth yᵗ he desyred no such fast. But sayth this fast requyre I, that ye be mercyfull and forgyue, and cloth the naked and fede the hungrie &c. Then call (sayth he) and the lorde shall aunswere, crye, and he shall saye, see, here I am.

And that similitude wyl, that as a man here/ if he wyll no otherwyse agree/ muste suffre the extremite of the lawe, if he be brought before a iudge (for the iudge hath no power to forgyue or to remyt/ but to cõdempne hym in the vtmost of the law) euen so/ if we wyll not forgyue one another here, we shall haue iudgemẽt of God/ without all mercie.

Laste farthynge.

And that some make purgatorie of the laste farthynge, they shewe theyr depe ignoraunce. For fyrste no similitude holdeth euery worde and syllable of yᶜ similitude, furthermore whẽ they dyspute/ tyll he pay the last ferthyng, ergo he shall paye. But not in hell, ergo in purgatorie. A wyse reason. Ioseph knew not Marie tyll she had borne her fyrst sonne, ergo she bare the secounde or he knewe her after. I wyl not forgyue the tyll I be dead or whyle I lyue, ergo I wyll do it after my death/ and a thousande lyke.

Ye haue harde how it was sayd to them of olde tyme/ commytte not

adulterie.

adulterie. But I saye to you/ that whosoeuer loketh on a wyf lusting after her/hath cõmytted aduoutrie with her all redy in his harte.

This comaundement commytte none adulterie / had the pharíseys blynded and corrupt with theyr sophistrie and leuen/interpretynge the concupyscence of the harte, lewde toyes, sylthie gestures, vncleane wordes, clyppyng, kyssynge and so forthe, not to be imputed for synne. But euẽ yᵉ acte and deade alone, though Moses say in the text / thou shalt not couet thy neyghboures wyfe. &c. But Christe putteth to lyght and salt, and bryngeth the precept to his true vnderstandyng and naturall taste agayne, and condemneth the rote of synne, the concupyscence and consent of the harte. Before the worlde I am no murtherar tyll I haue kylled with myne hande. But before God I kyll, if I hate/ye if I loue not/& of loue kepe me both from doyng hurte/and also be ready and prepared to help at nede. Euen so the consent of the hart with all other meanes that folowther of / be aswell aduoutrie before God, as the deade it selfe. Fynally I am an aduouterer before God/if I so loue not my neyghboure, that very loue forbyd me to couet his wyfe. Loue is the fulfyllyng of all cõmaundementes. And without loue it is impossyble to abstayne from synning agaynst my neyghbour in any precept if occasyon be gyuen.

Loue is yᵉ fulfillyng of the law.

Carnall lone wyl not suffre a mother to robbe her chylde, no it maketh her robbe her selfe/to make it ryche. A naturall father shal neuer lust after his sonnes wyfe. No/he careth more for her chastitethen his sonne doth hym self. Euen so wolde loue to my neyghboure, kepe me frō synnyng agaynst hym.

aduoutrie. Aduoutrie is a damnable thyng in the syght of God, and muche myschefe folowyth therof. Dauid to saue his honoure was dryuen to commytte greuouse murther also. It is vnryght in the syght of God and man that thy chyld shuld be at another mannes cost and be another mannes heyre. Neyther canst thou or the mother haue lyghtly a quyet conscience to God/or a mery harte so longe as it so is. Moreouer what greater shame canst thou do to thy neyghbour, or what greater dyspleasure? what if it neuer be knowen nor come any chylde therof? The precyousest gyfte that a man hath in this world of God. is the true harte of his wyfe, to abyde by hym in welth and woo, and to beare al fortunes with hym. Of that hast thou robbed hym for after she had once coupled her selfe to the, she shal not lyghtly loue hym any more so truely/but haply hate hym and procure his death. Moreouer thou hast vntaught her to feare God and hast made her to synne agaynst God. For to God promysed she and not to man onely/ for the lawe of matrimonie is Goddes ordynaunce. For it is wrytten Genesis. xxxix. when Puthiphars wyfe wold haue had Ioseph to lye

with

with her, he aunswered/howe coulde I do this wyckednesse and synne agaynst God? ye verely it is impossyble to synne agaynste man, except thou synne agaynst God fyrst. Fynally reade Cronycles and storyes / and see what hath followed of adulterie.

what shall we say, that some doctoures haue dysputed and doubted, whether syngle fornicacion shuld be synne, when it is condempned both by Christ and Moses to. And Paule testefyeth, i. Cor. vi. that no fornicatoure or whore keper shall possesse the kyngedome of God. It is ryght that all men that hope in God, shulde brynge vp theyr frute in the feare and knowlege of God, and not to leaue his seade where he careth not what come therof.

Wherfore if thy ryght eye offende the pluck it out & cast it frō the. For it is better for ỹ that one of thy mēbres perysshe/then that thy hole body shuld be cast into hell. And euen so if thy ryght hande offende the/ cut it of/and cast it from the. For it is better for the/that one of thy mēbres perysshe/then that thy hole body shulde be cast into helle.

This is not meant of the outward membres For then we must cut of nose, eares, hande and

fote/

fote/ye we must procure to destroye the seyng hearyng, smellyng, tastyng and fealyng, and so euery man kyll hymselfe. But it is a phrase or speache of the Ebrue tongue/and wyl that we cut of occasions/daunsyng/kyssyng/ryotouse eatyng/& drynkyng/& the lust of the hart and fylthie ymaginacions that moue a man to concupyscence. Let euery man haue his wyfe and thynke her the fayrest and the best cõdicioned, and euery woma her husbande so to. For God hath blessed thy wyfe and made her without synne to the/which ought to seme a beawtyful fayrenesse. And all that ye suffre to gether/the one with the other/is blessed also and made the very crosse of Christe and pleasaunt in the syght of God/why shulde she then be lothe some to the/because of a lytle sufferynge, that thou shouldest luste after a nother/that shulde defyle thy soule and slee thy conscyence and make the suffre euerlastyngly?

Fylthie.

A wyf how good a thynge.

It is sayd/whosoeuer put away his wyfe/let hym gyue her a testimonial of the deuorcement. But I saye vnto you/who so euer putteth away his wyfe (except it be for fornicaciõ) maketh her to breake wedlocke/and whosoeuer maryeth the deuorced/breaketh wedlocke.

Moses

Moſes Deut.xxiiij. permytted his Iſraelites in extreme neceſſyte, as whē they ſo hated theyr wyues that they abhorred the cōpanye of them then to put them awaye, to auoyde a worſe inconuenyence, wherof ye reade alſo Math. xix. And he knytte therto that they myght not receyue them agayne after they had ben knowen of any other perſones, whiche lycence the Iues abuſed and putte awaye theyr wyues for euery lyght or fayned cauſe, and whan ſo euer they luſteth. But Chriſte calleth backe agayne and enterpreteth the lawe after the fyrſt ordinaūce and cutteth of all cauſes of deuorcement, ſaue fornicacion of the wyues partie, when ſhe breaketh her matrymonie. In whiche caſe Moſes lawe pronounceth her dede, & ſo do the lawes of many other cōtres, whiche lawes where they be vſed, there is the man free without all queſtyon. Nowe where they be let lyue, there the man (if he ſee ſygne of repentaunce and amendement) may forgyue for once. If he may not fynde in his hart (as Ioſeph as holy as he was, coulde not fynde in his harte to take Chriſtes mother to hym, when he ſpyed her with chyld) he is free no doubt to take another, whyle the lawe interpreteth her dede, for her ſynne ought of no ryght to bynde hym.

Ryght e

Ryght h

what ſhall the woman do, if ſhe repent and be ſo tēpted in her fleſhe that ſhe can not lyue chaſte? verely I can ſhewe you nothynge out of the ſcripture. The offyce of the preacher is, to preache the. x. commaundementes whiche are

The offyce of a preacher.

the lawe naturall, and to promyse them which submytte themselues to kepe them of loue and feare of God, euerlastyng lyfe for theyr labour through faythe in Christe / and to threaten the dysobedyent with euerlastynge payne in hell. And this ponyshment is, if any man haue offended through frayltie, and when he is rebuked turne and repent, to receyue hym vnto grace, and absolue hym. and if any wyll not amende when he is rebuked / to cast hym out amōg the infideles. This I saye if the temporall power shut her vp / as a conuycte person appoyntyng her a sobre lyuynge / to make satysfaccyon to the congregacion for her dampnable exsample, they dyd not amysse. It is better that one mysdoer suffre then a comen wealth to be corrupte.

Where the offycers be negligent and the woman not able to put her selfe to penaūce, if she went where she is not knowen and there marie God is the God of mercie. If any man in the same place where she trespaseth, pytied her & maryed her. I coulde suffre it, were it not that the lybertie wolde be the next way to prouoke all other that were once wery of theyr husbandes / to commytte adulterie, for to be deuorsed from them / that they myght marye other whiche they loued better. Lette the temporall swerd take hede to theyr charge therfore. For this is truth / all the temporall blessynges set in the lawe of Moses for kepyng theyr lawes / as welth and prosperite / longe lyfe / the vpper-

Law / what folowethe

hande

hande of theyr ennemyes / plenteousnesse of frutes and chepe of all thyng / and to be without pestylence / warre and famyshement / and all maner other abhomynable dyseases and plages / pertayne to vs aswell as to them / if we kepe our temporall lawes.

the kepy of the law

And all the curses and terryble plages which are threatened through out the lawe of Moses / as hongre / derth / warre and dissencyon / pestylence / feuers and wōderful and straunge fearefull dyseases / as the sweate / pockes / and fallynge syckenesse / shortynge of dayes, that the swerde / hongre / and suche dyseases / shall eate them vp in theyr youthe / that theyr ennemyes shulde haue the vpperhand / that the people of the lande shulde be mynyshed and the townes decayed and the lande brought into a wylderneesse, and that a plenteouse lande shalbe made baren or so ordered that dearth shall deuoure the enhabyters / and welth be among fewe that shulde oppresse the reste / with a thousand such lyke, so that nothyng they begynne shuld haue a prosperouse ende / all those curses (I saye) partayne to vs aswell as to them / if we breake our temporall lawes.

Lawe / wh folowet the brea kyng of lawe.

Let Englande loke aboute them and marke what hath chaunced them sence they slue theyr ryght kynge whom God hath annoynted ouer them, Kynge Rycharde the secounde.

Theyr people / townes and vyllages ar mynyshed by the thyrde part, And of theyr noble bloude remayneth not the thyrde nor I beleue

the syxte / ye and if I durst be bolde, I wene I myght saflye swere that there remayneth not the syxteneth parte. Theyr owne swerde hath eaten them vp. And though pastures be enlarged aboue all measure, yet rotte of shepe, Moren of beastes with parkes and warrēnes, with reysynge of synes and rente, make all thynge twyse so deare as they were. And our owne cōmodytes are so abused that they be the destruccion of theyr owne realme.

'yrantes / why God yueth vs p, and lea ethe vs in he handes f tyrantes & in al mi- erie.

And ryght / for if we wyll not know God to kepe his lawes / howe shulde God know vs, to kepe vs and to care for vs & to fulfyll his promyses of mercie vnto vs? sayth not Paul. Ro. i. of the hethen. Sicut non probauerunt habere deum in noticia, ita tradidit illos deus. As it semeth them not good, or as they had no lust / or as they admytted it not, nor alowed for ryght in theyr hartes to knowe God as God, to gyue hym the honoure of God / that is, to feare hym as God, and as auenger of all cuel, and to seke his wyll, euen so God gaue them vp to folowe theyr owne blyndenesse, and toke his spirite and his grace frō them / and wolde no lenger rule theyr wyttes. Euen so if we cast of vs the yocke of our temporall lawes whiche are the lawes of God and drauen out of the. x. comnaundementes and lawe naturall / and out of loue thy neyghbour as thy selfe. God shal cast vs of and lette vs slyppe, to folowe our owne wytte. And then shall all go agaynste vs / what so euer we take in hande, in so much that when we ga-

we gather a parlyament to reforme or amende ought/that we there determe ſhalbe our owne ſnare/confuſion/and vtter diſtruccion, ſo that all the ennemyes we haue vnder heauen coulde not wyſhe vs ſo greate myſchyefe as our owne councell ſhall do vs, God ſhall ſo blynde the wyſdome of the wyſe. If any man haue any godly councell, it ſhall haue none audience. Errour/madneſſe and danſyng ſhall haue the vpper hande.

And let the ſpiritualtie take hede and loke wel about them and ſee whether they walke as they haue promiſed god/and in the ſteppes of his ſonne Chriſt and of his apoſtles whoſe ofſyces they beare. For I promyſe them / all the dyuelles in hell/if God had let them all lowſe, coulde not haue gyuen them worſe councell, then they haue gyuen them ſelues this .xx. yere longe. God gaue vp his Iſraelites oftentymes, when they wolde not be ruled nor know them ſelues and theyr duetie to God / and brought them into captiuyte vnder theyr ennemyes / to proue and fele (ſayth the texte) whether were better ſeruyce, eyther to ſerue God, and wyllyngly to obey his lawe coupled with ſo many folde bleſſynges/or to ſerue theyr ennemyes/ and to obey theyr cruelneſſe & tyrannye ſpyte of theyr hedes in nede and neceſſyte. And let the temporaltie remembre, that becauſe thoſe naciõs vnder which the Iſraelites were in captiuyte, dyd deale cruelly with them, not to poyſhe them for theyr ydolatrie & ſynne which

An admonicion.

they had commytted agaynſt God/but to haue theyr landes and goodes and ſeruyce only, reioyſinge to make them worſe and more out of theyr fathers fauoure/therfore when God had ſcorged his chyldren ynough/he dyd bete the other for theyr laboure.

But to our purpoſe/what if the man ronne from his wyfe and let her ſytte. Verely the rulers ought to make a lawe/if any do ſo & come not agayne by a certayne daye/as within the ſpace of a yere or ſo/that then he be banyſhed the contrye/and if he come agayne, to come on his hede/& let the wyfe be free to marie where ſhe wyll. For what ryght is it that a lewde wretch ſhuld take his goodes and ronne from his wyfe without a cauſe and ſytte by an whore ye and come agayne after a yere or two (as I haue knowen it) and robbe his wyfe of that ſhe hath gotten in the meane tyme/and go agayne to his whore? Paule ſayth to the Corinthians, that if a man or woman be coupled with an infydell/and the infydel depart, the other is free to marye where they luſt. And. i. Timothe. v. he ſayth, if there be any man that prouydeth not for his, and namely for them of his owne houſholde, the ſame denyeth the fayth and is worſe then an infydel. And euen ſo is this man muche more to be interpretat for an infydel that cauſeleſſe runneth frō his wyfe. Let (I ſay) the gouerners take hede how they let ſynne be vnpo-nyſhed and how they bryng the wrath of God vpon theyr realmes, For God wylbe aduēged

on all

on all iniquyte and punyshe it with plages frō heuen. In lyke maner if the womā depart causeleſſe and wyll not be reconcyled, though ſhe comytte none adulterie/the mā ought of ryght to be free to marye agayne. And in all other cauſes if they ſeperat them ſelues of impaciēce that the one can not ſuffre the others infirmite, they muſte remayne vnmaryed. If any parte burne/let the ſame ſuffre the payne or infirmites of the other. And the temporaltie ought to make lawes to brydle the vnruly party.

Agayne ye haue harde how it was ſayd to them of olde tyme/for ſwere not thy ſelfe/but paye thyne othes vnto the lorde. But I ſaye vnto you/that ye ſwere not at all/neyther by heauen/for it is the ſeate of God/neyther by the earth/for it is his foteſtole/neyther by Jeruſalē/for it is the cytie of the great kyng neyther thou ſhalt ſwere by thyne heed/for thou canſte not make a whyte heere or a blacke. But your communicacion ſhalbe ye ye/naye naye. For if ought be aboue that/it procedeth of euell.

peryng.

As to hate in the harte, or to couet another mannes wyfe, was no synne with the phareseys, no more was it to hyde one thynge in the harte and to speake another with the mouthe, to deceyue a mannes neyghbour/if it were not bounde with an othe. And though Moses saye Leuitici. xix. Lye not nor deceyue any man his neyghboure or one another, yet they interpreted it but good councell/if a man desyred to be perfecte. But no precepte to bynde vnder payn of synne. And so by that meanes not only they that spake true/but also they that lyed to deceyue, were compelled to swere and to cõfirme theyr wordes with othes, if they wold be beleued.

To swere by God.

But Christe bryngeth lyght and salte to the texte whiche the pharisseys had darckened and corrupt with the stynkynge myste of theyr sophistrie, and forbyddeth to swere at all, eyther by God, or any creature of Goddes, for thou canst swere by none othe at all, excepte the dishonoure shal redowne vnto the name of God. If thou swere, by God it is so, or by God I wyl do this or that, the meanynge is, that thou makest God iudge, to aduẽge it of the, if it be not as thou sayest/or if thou shalt not do as thou promysest. Nowe if truth be not in thy wordes thou shamest thyne heuenly father, and testyfiest that thou beleuest that he is no ryghtwyse iudge nor wyll aduenge vnryghtwysnesse/but that he is wycked as thou arte and consenteth and laugheth at the, whyle thou deceyuest thy brother,

brother, aſwell created after the lykeneſſe of God and ſo deare bought with the precyouſe bloude of Chriſt as thou. And thus through the a wycked ſonne is the name of thy father dyſhonoured, and his lawe not feared nor his promyſes beleued. And when thou ſweareſte by the goſpell boke or byble, the meanynge is, that God if thou lye, ſhall not fulfyll vnto the, the promyſes of mercie there in wrytten. But contrarye wyſe to brynge vpon the all the curſſes/ plages/and vengeaunce therin threatened vnto the dyſobedyent and euell doers. And euen ſo when thou ſweareſte by any creature. as by breade or ſalt, the meanynge is, that thou deſyreſt, that the creator therof ſhall aduenge it of yᶜ, if thou lye. &c. wherfore our dealing ought to be ſo ſubſtancial, that our wordes myght be beleued without an othe. Our wordes are the ſygnes of the truthe of our hartes, in whiche ought to be pure and ſyngle loue towarde thy brother, for whatſoeuer procedeth not of loue is dampnable. Nowe falſhed to deceyue hym and pure loue can not ſtand to gether. It cā not therfore be but dāpnable ſynne to deceyue thy brother with lyeng, though thou adde no othe to thy wordes. Muche more dampnable is it then to deceyue & to adde an othe therto. &c.

Howbe it al maner of ſweryng is not here forboden, no more then all maner of kyllyng. when the commaundement ſayth. kyll not/for iudges and rulers muſte kyll. Euen ſo ought they, when they put any man in offyce, to take Swerynge.

in othe of hym that he shalbe true and fayth-
full and dilygent therin. And of theyr subiec-
tes it is lawfull to take othes, and of all that
offer them selues to beare wytnesse. But if the
superior wolde compell the inferior, to swere
that shulde be to the dyshonour of God or hur
tynge of an innocent, the inferior ought rather
to dye then to swere. Neyther ought a iudge to
compel a man to swere agaynst hymselfe, that
he make hym not synne and forswere, wher of
it is ynough spoken in another place. But here
is forboden sweryng betwene neyghbour and
neyghbour, and in all our pryuate busyneſſe
and dayly communicacion. For customable
swerynge, though we lyed not / doth robbe the
name of God of his due reuerence and feare.
And in our dayly communicacion and busy-
nes one with another is so much vanite of wor-
des that we can not but in many thynges lye /
which to confirme with an othe, though we be-
gyle not / is to take the name of God in vayne
and vnreuerently agaynste the secounde pre-
cepte. Nowe to lye for the entent to begyle / is
dāpnable of it selfe / howe much more then to
abuse the holy name of God therto, and to cal
to God for vengeaūce vpon thyne owne selfe?

charitemo
erateth y^e
awe.

Many cases yet there chaunce dayly betwen
man and man, in whiche charite compelleth to
swere, as I knowe that my neyghbour is fasly
sclaundered, I am bounde to reporte the truth
and may lawfully swere, ye and am bounde if
it nede, and that thoughe nat before a iudge.

And

And vnto the weake where ye and naye haue loste theyr credence thorowe the multitude of lyers, a man may lawfully sweare to put them out of doubte. whiche yet cometh of the euell of them that abuse theyr language to deceyue with al. Fynally to sweare to do euel is dampnable, and to performe that is double dampnacyon. Herodes othe made him nat innocent and gyltles of the deathe of Iohan the Baptist though the ypocrite had nat knowen what his wyfes doughter wolde haue asked. And when men saye, a kynges worde muste stande, that is trouth, if his othe or promyse be lawfull and expedyent.

Othe.
To perfor
me an euel
othe is dou
ble synne.

In all our promyses it is to be added, if God wyll and if there be no lawful let. And though it be not added, it is to be interprete, as added As if I borowe thy swerde, and by the houre I promyse to brynge it the agayne, thou be besyde thy self. If I promyse to pay by a certeyn daye, and be in the meane tyme robbed or decayed by chaunce that I can not perfourme it. I am not forsworne if myne harte ment truely when I promysed. And many lyke cases there be of whiche are touched in other places. To lye also and to dyssemble is not alwaye synne. Dauid. i. Reg. xxvii. Tolde kynge Achis the Philistyne thar he had robbed his owne people the Iewes, when he had ben a rouynge among the Amalekytes, & had slayne man, woman & chyld for tellyng tales. And yet was ye lye no more synne then it was to destroye the

Amale-

Amalekites those deedly ennemyes of yᵉ fayth of one almyghty God. Neyther synned Cusai Dauids trusty frende. ii. Reg. xvii. in faynyng and begylyng absolō. But pleased God hiely. To beare a syke man in hand that a wholsome bytter medecyne is swete, to make hym drynke it, is the duetie of charite and no synne. To persuade hym that pursueth his neyghbour to hurt hym or slaye hym, that his neyghboure is gone another cōtrary way, is the duety of euery christen man by the law of charite and no synne, no though I confirmed it with an othe. But to lye for to deceyue & hurt, yᵗ is dānable only. &c.

ye haue hearde / howe it is sayd / an eye for an eye / a toth for a toth. But I say vnto you / that ye withstande not wronge. But if a man gyue the a blowe on the ryght cheke / turne to hym the other also. And if any man wyll goo to lawe with ỹ and take away thy cote / let hym haue thy clocke therto. And if any man compell the to go a myle / go with hym twayn. Gyue to hym that areth / and frō hym that wolde borowe turne not awaye.

Christ

Christe here entendeth not to dysanull the temporall regiment, and to forbyd rulers to punyshe euel doers/no more then he meant to dystroye matrymonie when he forbade to lust and couet another mannes wyfe in thy harte. But as he there forbade, that defyleth matrimonie, euen so he forbyddeth here that whiche troubleth/vnquyeteth and destroyeth the temporall regyment, and that thyng which to forbydde, the temporall regyment was ordayned whiche is that no man aduenge hym selfe. Christe medleth not with the temporall regiment. But in all this longe sermon fyghteth agaynst the phareseys false doctryne and salteth the law, to purge it of the corrupcion of theyr fylthye gloses, and to brynge it vnto the ryght taste and true vnderstandynge agayne.

For the phareseys had so enterpret that law of Moses (which pertayned onely vnto the rulers) that euery pryuat person myght aduenge hym self, and do his aduersarie as much harme agayne as he had receyued of hym.

Nowe if he that is angry haue deserued that men pronounce death vpon hym, and he that sayeth Racha hath deserued that men shuld rather a councell to determyne some sondry and cruell death for so haynouse a cryme/ and he that calleth his brother fole, haue deserued hel what deserueth he that smyteth or aduengeth hym selfe with his owne hande? Here is forboden therfore pryuate wrath onely, and that a man aduenge hymselfe?

To turne

Cheke. To turne the other cheke what it is.

To turne the other cheke is maner of ſpeakynge and not to be vnderſtande as the wordes ſounde as was to cutte of the hande and to plucke out the eye. And as we comaunde our chyldren not onely not to come nye a brooke or a water, but alſo not ſo hardye as once to loke that waye, eyther to loke on fyre or once to thynke on fyre, whiche are impoſſyble to be obſerued. More is ſpoken then meant to feare them and to make them perceyue that it is erneſt that we comaũde. Euen ſo is the meanyng here that we in no wyſe aduenge, but be prepared euer to ſuffre as muche more / and neuer to thynke it lawfull to aduenge, howe great ſo euer the iniurie be, for he hymſelfe turned not the other cheke, when he was ſmytten before the byſhop, nor yet Paulus when he was bofetted before the byſhop alſo. But ye haue harde a lytle aboue. Bleſſed are the meke, for they ſhall poſſeſſe the earth. Let all the worlde ſtudie to do the wronge, ye let them do the wronge, and yet if thou be meke, thou ſhalt haue fode and rayment ynough for the and thyne. And more ouer if the worſt come. God ſhall yet ſet ſuche a tyraunt ouer the, that (if thou be meke and canſt be content that he poll the proprely, and euen as thou mayſte beare) ſhall defend the from all other. Who is polled intollerably, that his lyfe is bytter and euen deathe to hym, ſaue he that is impacient and can not ſuffre to be polled. Ye, poll thy ſelfe, and preuent other, and gyue the baylly or lyke offycer

Mekenes.

Pollynge how to adnoyde it.

offycer nowe a capon, nowe a pygge, nowe a
gooſe,, and ſo to thy lande lord lyke wyſe, or
if thou haue a great ferme, now a lambe/now
a calfe/ and let thy wyfe vyſet thy landelady
thre or foure tymes in a yere, with ſpyſed ka-
kes and apples/peres/chyreſe and ſuch lyke.
And be thou ready with thyne oxen or horſes
thre or foure, or halfe a doſſen dayes in a yere
to fet whome theyr woodde or to plowe theyr
lande, ye and if thou haue a good horſe, lette
them haue hym good chepe or take a worſe for
hym, and they ſhalbe thy ſhylde and defende
the, though they be tyrauntes and care not for
God/that no man els ſhall dare poll the. And
therto thou mayſt with wyſdome get of them,
that ſhall recompence all that thou doyſt to
them. All this I meane if thou be pacyent and
wyſe and feare God therto, and loue thyne
neyghboure & do none euell. For if thou kepe
thy ſelfe in fauoure, with hurtynge thy neygh-
boure/thyne ende wylbe euell/and at the laſt
deſperacion in this worlde and hell after.

But and if thou canſt not poll thy ſelfe with
wyſdome, and laugh and beare a good coun-
tenaūce as though thou reioyſedeſt whyle ſuch
perſones poll the, euery man ſhall poll the,
and they ſhall mayntayne them/ and not de-
fende the. Let this therfore be a comen pro-
uerbe/be contented to be polled of ſom man/
or be polled of euery man.

Ye muſt vnderſtande that there be two ſtates Two ma-
or degrees in this worlde/ the kyngedome ner ſtates.
of heuē

degrees or regimētes.

of heuen which in the regiment of the gospell. And the kyngdome of this worlde which is the temporall regyment. In the fyrste state there is neyther father/mother/sonne/doughter/neyther mayster/maystres/mayde/manseruaunt/ nor husbande nor wyfe/nor lorde or subiecte, nor man or woman, but Christe is all, and eche to other is Christ hym selfe. There is none better then other, but all lyke good, all brethren, and Christe onely is lorde ouer all. Neyther is there any other thyng to do or other law saue to loue one another as Christe loued vs. In the temporall regiment is husband/wyfe/father/ mother/sonne/doughter/mayster/maystresse/ mayde/manseruaunt/lorde and subiecte.

Euery man is of yᵉ spirytualtie & of the temporaltie bothe.

Nowe is euery person a double person and vnder both the regymētes. In the fyrst regimēt thou arte a person for thyne owne selfe, vnder Christ and his doctryne, and mayst nether hate or be angrie and much lesse fyght or aduenge. But muste after the ensample of Christe vmble thy selfe, forsake and denye thy selfe, and hate thy selfe, and cast thy selfe away, and be meke and pacyent, and let euery man go ouer the, and treade the vnder fote and do the wronge, and yet loue them and pray for them, as Christ dyd for his crucyfiers. For loue is al and what is not of loue/that is dampnable and cast out of that kyngedome.

Loue. He that loueth not

For that kyngdom is the kyngdom of God and Christe. But he that loueth not/knoweth neyther God nor Christe, therfore he that loueth

ueth not is not of that kyngedome. The minor is this wyse proued, he that knoweth God and Christ seeth lyght, for Christe is lyght. But he that hateth his brother / is in darckenes and walketh in darcknes and wotteth not whyther he goeth / for darckenes hath blynded his eyes i. Iohan. ii. Ergo he that hateth his brother / knoweth not what Christ hath done for hym, and therfore hath no true fayth / nor is of the spirituall kyngedome of God.

To hate thy selfe / that shalt thou gete, if thou cōsydre thyne owne synnes and the depe dampnacion that longe therto with due repētaunce. And to loue that shalt thou obtayne if thou beholde the great and infinyte mercie of God with stronge fayth. There is none so great an ennemy to the in this world. But thou shalt lyghtly loue hym if thou loke well on the loue that God shewed the in Christ.

In the temporall regyment thou arte a person in respecte of other, thou art an husbande / father / mother / mayster / maystresse / lorde / ruler or wyfe / sonne / doughter / seruaūt / subiect. And there thou muste do accordynge to thyne offyce. If thou be a father / thou must do the offyce of a father and rule or els thou dampnest thy selfe. Thou must brynge all vnder obedyence whyther by fayre meanes or fowle. Thou must haue obedyence of thy wyfe / of thy seruauntes / and of thy subiectes / and the other must obeye. If they wyll not obeye with loue, thou must chyde and fyght / as farre as the lawe

his neyg
bourcha
not thet
faythe o
Christ.

The tem
ral regin

of God and the lawe of the lande wyll suffre the. And when thou canste not rule them / thou art bounde in many cases / to delyuer them vnto the hyer offycer of whome thou dydest take the charge ouer them.

yolence. ot to re- ſt violēce owe it is nderſtād.

Nowe to our purpose, whether a man may resyste vyolence and defende or aduenge hym selfe. I saye naye, in the fyrst state, where thou art a persone for thy selfe alone and Christes disciple. There thou must loue, and of loue do studie and enforce, ye and suffre all thynge (as Christ dyd to make peace / that the blessyng of God may come vpon the / which sayth. Blessed be the peace makers, for they shalbe the children of God. If thou suffre and kepest peas in thy selfe onely, the blessynge is, the possession of this worlde. But if thou so loue the peas of thy brethren that thou leaue nothynge vndone or vnsuffred to forther it / thy blessynge is, thou shalt be Goddes sonne and consequently possesse heuen.

But in the worldly state / where thou arte no pryuate man, but a person in respecte of other, thou not onely mayste / but also must and arte bounde vnder payne of dampnacio to execute thyne offyce, where thou art a father, thou must haue obedyence by fayre meanes or by fowle, and to whom thou art an husband / of her thou must require obedyence and chastyte / and that to gete, tempte all that the lawe of the lande comaundeth and wyll. And of thy seruauntes thou must exacte obedyence and feare, & mayst

not

not ſuffre thy ſelfe to be deſpyſed. And where thou arte a ruler therto appoynted, thou muſte take, pryſon and ſlee to, not of malyce and hate, to aduenge thy ſelfe, but to defende thy ſubiectes, and to maynteyne thyne offyce.

Concernyng thy ſelfe, oppreſſe not thy ſubiectes with rent, fynes or cuſtome at all, neyther pylle them with taxes and ſuche lyke, to maynteyne thyne owne luſtes. But be louynge and kynde to them, as Chriſte was to the, for they be his and the pryce of his bloude. But thoſe that are euell doars amonge them and vexe theyr brethren, and wyll not knowe the for theyr iudge and feare thy lawe, them ſmyte, and vpon them drawe thy ſwerde, and putte it not vp vntyll thou haue done thyne offyce, yet without hate to the perſon for his maſters ſake and becauſe he is in the fyrſt regyment thy brother, but to amende hym onely, or if it can not be, but that thou muſte loſe one to ſaue many, then execute thyne offyce with ſuche affeccyon, with ſuch compaſſion and ſorowe of harte, as thou woldeſt cutte of thyne owne arme to ſaue the reſte of thy body.

Take an enſample, thou arte in thy fathers houſe amonge thy brethren and ſyſters. There if one fyght with another, or if any do the wronge, thou mayſt not aduenge nor ſmyte. But that pertayneth to thy father onely. But if thy father gyue the auctorite in his abſens, and comaunde the to ſmyte if they wyll not be ruled, nowe thou art another perſone. Notwith-

ſtandyng yet thou haſt not put of the fyrſt perſone/but art a brother ſtyll/and muſt euer loue and proue all thynge to rule with loue. But if loue wyll not ſerue, then thou muſt vſe the offyce of the other perſone or ſynne agaynſt thy father. Euen ſo when thou art a temporal perſon, thou putteſt not of the ſpirituall. Therfore thou muſte euer loue. But when loue wyll not help, thou muſt with loue execute the offyce of the temporall perſone or ſynne agaynſt God. A mother can ſmyte & loue, and ſo mayſt thou with loue execute the offyce of thy ſecond ſtate And the wyfe/ſonne/ſeruaūt/and ſubiecte are brethren in the fyrſt ſtate and put not that perſon of/by reaſon of the ſecounde degree, and therfore muſt they loue euer, and with loue pay cuſtome/tribute/feare/honoure and obediēce to whome they be long as Paule teacheth Roma. xiii. And though the other do not his duetie and loue the/but rule the with rygorouſnes and deale vnkyndly with the/thou not deſeruynge/yet cleaue thou to Chriſt and loue ſtyll/and let not his euell ouercome thy goodneſſe/and make the euell alſo.

And as after the enſample aboue/thy father hath power euer the to comaūde the to vſe his power ouer thy brethren/euen ſo hath thy maſter/to gyue the his auctorite ouer thy ſeruaūtes which when thou haſt thou muſt remembre that thou arte a ſeruaūte ſtyll/and bounde to loue ſtyll. But if loue alone wyl not helpe/then put thy maſters auctorite vnto thy loue. And ſo doth

hath the ruler power ouer the / to sende the to vse vyolence vpon thy neyghboure, to take hym / to pryson hym and happly to kyl hym to And thou must euer loue thy neighbour in thyn harte by the reason that he is thy brother in the fyrst state, and yet obey thy rular and go with the constable or lyke offycer and breake open thy neyghbours dore / if he wyll not open it in the kynges name / ye and if he wyl not yelde in the kynges name / thou must laye on and smyte hym to grounde tyll he be subdued. And loke what harme he getteth, ye though he be slayne / that be on his owne hede. For thyne harte loued hym and desyredest hym louyngly to obey and haste not aduenged thy selfe in that state where thou arte a brother / but in the worldly state where thou art a nother maner persone in this case / thou haste executed the auctorite of hym that hath such power of God to comaũde the and where thou were dampned of God, if thou dyddest not obey.

And lyke it is / if thy lorde or prynce sende the a warfare in to a nother lande, thou muste obey at Goddes commaundement and go and aduẽge thy princes quarel which thou knowest not but that it is ryght. And when thou comest thyther / remẽbre that thou art in the fyrste state with them agaynst whom thou must fyght, how that they be thy brethrẽ and as depely bought with Christes bloude as thou, and for Christes sake to be beloued in thyne harte. And se that thou desyre neyther theyr lyfe or goodes, saue

How to l
a warry o

to aduenge thy princes quarell and to bringe the vndre thy princes power. And be content with thy princes wages and with such part of the spoyle (whē thou hast wonne) as thy prince or his debite appoynted the / for if thou hate them in thyne harte and coueteſt theyr goodes and arte glad that an occaſion is founde (thou careſt not whether it be ryght or wronge) that thou mayſt go a robbyng and murtheryng vnponyſhed, then arte thou a murtherar in the ſyght of God / and thy bloude wylbe ſheed agayne for it / eyther in the ſame warre folowenge, or when thou arte come home (as thou there dydeſt in thyne hart) ſo ſhalt thou robbe and ſteale / and be hanged for thy laboure, or ſlayne by ſome other myſcheue.

Goodes. Now concernyng the goodes of this world it is eaſy to iudge. In the fyrſte ſtate or degree thou oughteſt to be thankfell to Chriſt, and to loue / to gyue and to lende to them that are bought with his precyouſe bloude, all that thou art able. For all that thou oweſt to Chriſt whoſe ſeruaunt thou arte to do his wyll / that muſte thou paye them. And that thou doeſt to them / that ſame doeſt thou to Chriſte / and that thou art not ready to do for them / that denyeſt thou to do for Chriſte. But and any of thy bretheren wyll witholde or take awaye by force aboue that thou mayſte ſpare by the reaſon of ſome offyce that thou haſt in the ſeconde ſtate / or inuade the violently / and laye more on thy backe then thou canſt beare, then holde thyne

Math. xxv.

harte

harte & hande, that thou neyther hate or smyte and speake fayre and louyngly/and let neyghboures go betwene. And when thou hast proued al meanes of loue in vayne/then cōplayne to the lawe and the offycer that is set to be thy father and defende the, and to iudge betwene the and thy brother.

To go to lawe.

Thou wylt saye the texte forbyddeth me to go to lawe, for it sayeth, if a man wyl law with the and take thy cote/thou muste let hym haue gowne and all. If I must suffre my selfe to be robbed by the lawe, wylt thou saye / by what ryght can I with lawe recouer myne owne? I answere. Beholde the text dilygently. For by no ryght of law can a mā take thy cote frō the. For the lawe was ordeyned of God/to mayntayne the in thy ryght and to forbyd that wrōg shulde be done the. wherfore the text meaneth thus, that where the lawe is iniustly mynistred, and the gouerners and iudges corrupte/and take brybes and be percyall/there be pacient and ready to suffre euer as much more, what so euer vnryght be done the/rather then of impaciencie, thou shuldest aduenge thy selfe on thy neyghboure and rayle or make insurreccion agaynst the superiours which God hath set ouer the. For to ryse agaynst thē is to rebel agaynst God and against thy father when he scourgeth the for thyne offense, and a thousande tymes more synne then to aduenge the on thy neyghbour. And to rayle on them is to rayle on God as though thou woldest blaspheme hym/if he

made the syke, pore or of low degre or other wyse then thou woldest be made thy selfe.

rynces / hether ey maye e resysted r putte owne of eyr sub= ctes in a= y case.

Thou wylt happely saye, the subiectes euer chose the ruler and make hym swere to kepe theyr law and to maynteyne theyr pryuilegies and lybertyes / and vpon that submytte theyr selues vnto hym. Ergo if he rule amysse they ar not bounde to obey. But may resyste hym and put hym downe agayne? I aunswere your argument is nought. For the husbande swereth to his wyfe / yet though he forswere hymselfe / she hath no power to compell hym. Also though a mayster kepe not couenaunt with his seruaūt, or one neyghbour with another, yet hath neyther seruaunt / no nor yet neyghboure (though he be vnder none obedyence) power to aduenge. But the vengeaunce pertayneth euer to an hyer offycer / to whome thou muste complayne.

Ye but you wyll saye / it is not lyke. For the hole body of the subiectes chose the ruler. Now cuius est ligare, eius est soluere. Ergo if he rule amysse / they that sette hym vp / may putte hym downe agayne. I answere. God (and not the comen people) choseth the prynce / though he chose hym by them. For Deutero. xvi. God commaundeth to chose and sette vp offycers / and therfore is God the chefe choser and setter vp of them / and so must he be the chefe putter downe of them agayne, so that without his speycyall commaundement, they may not be putte downe agayne. Now hath God gyuen no com=

maunde

maundement to put them downe agayne. But contrary wyſe/when we haue anoynted a kyng ouer vs at his commaundement/ he ſayeth: Touche not myne anoynted. And what ieopardye it is to ryſe agaynſte thy prynce that is anoynted ouer the/howe euell ſo euer he be, ſe in the ſtorye of kynge Dauid and through out all the bokes of the kynges. The auctoryte of the kynge is the auctoryte of God, and all the ſubiectes compared to the kyng/are but ſubiectes ſtyll (though the kynge be neuer ſo euell) as a thouſande ſonnes gathered to gether are but ſonnes ſtyll/and the commaundement obeye your fathers goeth ouer all as wel as ouer one. Euen ſo goeth the commaundement ouer all the ſubiectes/obey youre prynce and the hyer power/and he that reſyſteth hym, reſiſteth God and geteth hym dampnacyon. And vnto your argumēt. Cuius eſt ligare, eius eſt ſoluere. I anſwere, he that byndeth with abſolute power, & without any hyer auctoryte/his is the myght to lowſe agayne. But he that byndeth at a nother mannes commaundement, may not lowſe agayne without the commaundement of the ſame. As they of London choſe them a mayre. But may not put hym downe agayne how euel he be without the auctoryte of hym with whoſe lycēce they choſe hym. As long as the powers or offycers be one vnder another/if the inferior do the wronge, complayne to the hyer. But if the hyeſt of all do the wronge/thou muſt complayne to God onely, wherfore the onely

remedye agaynſt euell rulers is, that thou turne thyne eyes to thy ſelfe and thyne owne ſynne, and then loke vp to God and ſaye. O father, for our ſynne and the ſynne of our fathers is this myſerie come vpon vs. we knowe not the as our father / to obey the and to walke in thy wayes, and therfore thou knoweſte not vs as thy ſonnes to ſette louynge ſcolemaſters ouer vs, we hate thy lawe, and therfore haſte thou through the wyckedneſſe of vnryghtwyſe iudges, made that lawe that was for our defence, to be a tyraunt mooſt cruell and to oppreſſe vs and do vs iniurie aboue al other kyndes of violence and rohbynge. And amende thy lyuyng, and be meke and pacyent, and let them robbe as muche as they wyll / yet ſhall God gyue the fode and rayment and an honeſte poſſeſſion in the earth, to maynteyne the and thyne with all.

Goodes. Morecuer concernynge thy goodes / thou muſt remembre howe that thou art a perſone in the temporall regiment, and the kynge as he is ouer thy body / euen ſo is he lord of thy goodes and of hym thou holdeſt them, not for thy ſelfe onely, but for to maynteyne thy wyfe, chyldre, and ſeruauntes, and to maynteyne the kynge, the realme and the contrey and towne or cytie where thou dwelleſt, wherfore thou mayſt not ſuffre the to be waſted, that thou were not able to do thy duetie, no more then a ſeruaunt may ſuffre his mayſters good to go to wrack neeglygently. For he that prouydeth not for his / and namely for them of his owne houſehold, ſayth

Paule /

Paule / denyeth the fayth and is worse then an infidell. But euery man is bounde to labour dilygently and truely and therwith so sobrely to lyue, that he may haue ynough for hym and his and somewhat aboue for them that can not laboure or by chaunce are fallen into necessite. And of that gyue and lende and loke not for it agayne. And if yᵗ suffice not thy neyghboures necessite, then speake and make laboure to thy brethren, to helpe also. For it is a comen prouerbe, many handes make lyght worke / and many may beare that one alone can not.

And thy wyfe / thy chyldren / and seruauntes art thou bounde to defende. If any man wolde force thy wyfe / thy doughter / or thy mayde / it is not ynough for the to loke on and say. God amende you. Naye thou must execute thyne office and auctoryte whiche the kynge gyueth the. And by the waye thou muste defende thy mayster and his good / and the kynges good / whiche thou haste to maynteyne thy wyfe and householde, and thy neyghboure that goeth with the agaynste theues and murtherars. And agaynste all suche persones laye aboute the, and do as thou woldeste do if thou were vnder the kynges standarde agaynste his ennymyes whiche had inuaded the realme. For all such persones are mortall ennymyes to the realme and seke to put downe kyng & lawe and al together, and to make that it myght be lawfull to synne vnponyshed. And of this maner, if thou marke well the dyfference of these two

states and regymētes/thou mayst soyle al lyke doubtes that shalbe layde agaynst the.

Regymen= es. Euery man is vn= der bothe regymētes,

Moreouer when I saye, there be two regy= mentes, the spirituall and the temporall. Euen so I saye that euery persone baptysed to kepe the lawe of God and to beleue in Christ, is vn= der bothe the regymentes, and is both a spiri= tuall person and also a temporall/ and vnder the offycers of both the regymētes/ so that the kynge is as depe vnder the spirituall offycer, to heare out of Goddes worde what he ought to beleue and howe to lyue and howe to rule/ as is the poreste begger in the realme. And euen so the spirituall offycer if he synne agaynst his neyghboure or teache false doctryne, is vnder the kynges or temporall correccyon, how hye so euer he be. And loke howe dampnable it is for the kynge to withdrawe hymselfe from the obedyence of the spirituall offycer/ that is to saye/ from hearynge his duetie/ to do it/ and from hearynge his vyces rebuked, to amende them/ so dampnable is it for the spiritual offy= cer/ howe hye so euer he be, to withdrawe hym selfe from vnder the kynges correccyon/ if he teache false or synne agaynst any tēporal law.

preacher the gos= ll maye e no vio= ace,

Fynally ye muste considre that Christe here teacheth his discyples and them that shulde be the lyght and salt in lyuynge and doctryne/ to shyne in the weke and feble eyes of the world desesed with the mygrim and accustomed to darckenesse/ that without great payne they can beholde no lyght/ & to salt theyr olde feasterd

sores

ſores and to frete out the rotten fleſhe euen to the harde quycke, that it ſmart agayne, & ſpare no degre. But tell all men hye and lowe, theyr fautes, and warne them of the ieopardye / and exhorte them to the ryght waye. Nowe ſuche ſcolemayſters ſhall fynde ſmall fauoure and frendſhyppe with the rulers of this worlde or defence in theyr lawes. As Chriſt warneth the. Mat. x. ſayeng (I ſende you out as ſhepe amõg wolues. Beware therfore of men / for they ſhal delyuer you vp to theyr councelles, and ſhall ſcorge you in theyr ſynagoges or councelhouſes / and ye ſhalbe brought before the chefe rulers & kynges for my ſake) and there teacheth them as here / to arme themſelues with paciẽce and to go forth boldly with a ſtronge faythe and truſte in the ſõcoure and aſſyſtence of God onely / and to plante the goſpell with all loue and mekenes and to water it with theyr owne bloude, as Chriſt dyd. Thou mayſt not in that ſtate come with a ſwerde / to defend eyther thy ſelfe or thy goſpell, and to cõpell men to worſhyp the as God and to beleue what thou wylt. Naye, ſhepe vſe no ſuch regiment among wolues. If thou be a ſhepe, thou art not in euell takyng if thou canſt bryng to paſſe that the wolf be content with thy fleſhe onely and to ſhere the yerely. Gyue to hym that axeth, and from hym that wolde borow, turne not away. Luke ſayeth. gyue to whoſoeuer axeth the. That is to ſay, whoſoeuer thou ſeeſt nede or ſeeſt not the contrarye but there may be nede, to the vtter-

moſt of thy power there open thyne harte and be mercyfull onely. And of mercyfulnes ſette God thy father and Chriſt thy lorde and mayſter for an enſample and enforce to be as lyke thē as thou canſt. If you be mercyful, God hath bound hym ſelfe to be mercyful to the agayne Lo/is not this an excedyng great thynge, that God which of no ryght ought to be bounde to his creatures/hath yet putte it hole in thyne owne handes, to bynde hym agaynſte the daye of thy trybulacion, then to ſhewe the mercye?

Concernyng lendyng, procede by the fores ſayd rule of mercye. Many in extreme nede, yet aſhamed to begge, ſhal deſyre ye to lende. Vn to ſuch in ſtede of lendynge gyue, or ſaye this, lo/here is as much as ye requyre. If ye can pay it agayne well, do/and ye ſhall fynde me redy agaynſt another tyme to lende or gyue (if nede be) as muche more. But and if ye ſhall not be able to pay it agayne/trouble not your conſcience, I gyue it you. we be all one mannes chyldrē, one man hath bought vs al with his bloud and bounde vs to helpe one another. And with ſo doynge/thou ſhalt wynne the harte of hym to thy father. Concernyng marchaundyſe and chapmen the leſſe boroweng were amōg them the better ſhuld the comen welth be/if it were poſſible, I wolde it were/ware for ware or mony for ware/or parte mony and parte ware. But if it wyll not be/but that a man to get his lyuynge with/muſt nedes lende and call for it agayne to fynde his houſeholde/and to paye

his

hū dettes/then in the lendyng, be fyrst syngle and harmeles as a doue/and then as wyse as a serpent/and take hede to whom thou lendest. If when thou hast lent an honest man/God vysethym/and take awaye his goodes with what chaunce it be/whether by see or lande/that he is not able to paye the/then to pryson hym or to sue hym at the law, or once to speake an vnkynde word, were agaynst the law of loue and contrary to shewyng mercie. There thou muste suffre with thy neyghbour & brother as Christ dyd with the/and as God doth dayly. If an vnthryfte haue begyled the, and spent thy good awaye and hath not to paye/then holde thyne hande and harte that thou aduēge not thy self. But loue hym and pray for hym and remember howe God hath promysed to blesse the pacyēt and meke. Neuertheleſſe because such persons corrupt the comen maners and cause the name of God the lesse to be feared/men ought to cōplayne vpon such persones to the offycer that is ordayned of God to ponyshe euell doers/ and the offycer is bounde to ponyshe them. If thou haue lent a foxe which with cauellacyō wyll kepe thy good from the/then if the ruler and the lawe wyll not helpe the to thy ryght, do as it is aboue sayde of hym that wyll go to lawe with the and take thy cote from the. That is to saye/be content to lose that and as muche more to it/rather then thou woldest aduenge thy self. Let not the wyckednes of other men plucke the from God, But abyde by

God

God and his blessynges and tarye his iudgement. Liberalyte is mercyfulnes that byndeth God to be mercyful agayne. Couetousnes (the roote of all euell and father of all false prophetes, and the scolemayster that teacheth the messengers of Sathan to desguyse themselues lyke to the messengers of Christe) is mercyles that shall haue iudgement without mercy. And therfore exhorteth Christ all his so dilygently and aboue all thynge, to be lyberall and to be ware of couetousnes.

Couetousnes.

Iaco. ii.

ye haue harde / howe it is sayed / thou shalt loue thy neyghbour and hate thyne enemy. But I say vnto you loue your enemyes. Blesse the that curse you / do good to the that hate you. Praye for them which do you wronge and persecute you. That ye may be the chyldre of your heuenly father. For he maketh his sonne to aryse ouer the euell and ouer the good / and sendeth rayne vpon the ryghteouse and vnryghteouse. For if ye loue them ẏ loue you / what rewarde shall ye haue? do not the publicans so? and if ye

be frendly

be frendly to your brethren onely: what synguler thyng do ye: do not the publicans lykewyse: ye shall therfore be perfecte/as your father which is in heuen/is perfecte.

This texte of hatynge a mannes ennymye/ standeth not in any one place of the byble/but is gathered of many places in which God commaundeth the chyldren of Israel to destroye theyr ennymyes/the Cananites/the Amorites/ the Amalekites/ and other hethen people/ as the Moabites/and Ammonites/whiche sought to bryng them out of the fauoure of God/and to destroye the name of God. The Amalekites came behynd them and slue all that were faynte and wery by the waye as they come out of Egypte. The Moabites and Ammonites hyred Balam to curse them/ and begyled them with theyr women and made a great plage amonge them. These and lyke nacyons were perpetual ennymyes to theyr lande which God had gyuē them, and also of the name of God & of theyr fayth. For which cause they not onely myght lawfully/but were also bounde to hate them/ and to studie theyr destruccyon agayne/ howbe it they myght not yet hate of the sayed nacyons such as were conuerted to theyr fayth.

Nowe by the reason of suche textes as commaunded to hate the comune enymyes of theyr contrye and of God and his law/and of theyr

fayth, the phariseys doctryne was, that a man myght lawfully hate all his pryuate ennymyes without excepcion, nor was bound to do them good. And yet Moses sayth. Thou shalt not hate thy brother in thyne harte. And agayne thou shalt not aduenge thy selfe nor bearehate in mynde agaynst the chyldren of thy people. And if thyne ennimyes asse synke vnder his burthen. helpe to lyfte hym vp agayne, and if his oxe or asse go astraye, brynge them home agayne, which all no doubte, the phariseys dyd enterprete for good councell, but for no preceptes, wherfore Christ salteth theyr doctryne and proueth that a man is bound both to loue and to do good to his ennymye, and as a naturall sone, though his brethren be neuer so euel yet to loue them and shewe them kyndenesse for his fathers sake, and to studie to amende them, what hast thou to reioyse of, if thy relygion be not better then the religion of theues? For theues loue amonge themselues, and so do the couetouse of the worlde, as the vsurars and publycanes, whiche bought in great the emperoures trybute / and to make theyr mooste aduauntage, dyd ouer sette the people. Nay, it is not ynough for the to loue thy benefactoures onely / as monkes and fryers do, and them of thyne owne cote and ordre, or the brethren of thyne owne Abbaye onely (for amonge some theyr loue stretcheth no further, and that shall he that is remoued out of another cloysture thyther, well fynde / yea and in some places charite reacheth

Publycans what they were,

reacheth not at all the celles of the same cloy-
ſture and to all the monkes that were profeſ-
ſed in the ſame place.) But lyfte vp thyne eyes
vnto thy heuenly father, and as thy father doth
ſo do thou loue all thy fathers chyldrē. He mi-
nyſtreth ſonne and rayne to good and badde/
by whiche two vnderſtande all his benefytes.
For of the heate and dryeth of the ſonne and
colde and moyſt of the rayne, ſprynge all thyn
ges that are neceſſarye to the lyfe of man. Euen
ſo prouoke thou and drawe thyne euell bre-
thren to goodneſſe / with pacience / with loue
in worde and dede/ and pray for them to hym
that is able to make them better and to con-
uerte them. And ſo thou ſhalt be thy fathers na-
tural ſonne and perfecte, as he is perfecte. The
texte ſayth not, ye ſhalbe as perfecte as God.
But perfect after his enſample. To be perfecte
the ſcripture is not to be a monke or a fryer.
or neuer to ſynne. For Chriſt teacheth not here
monkes or fryers, but his diſcyples and euery
Chriſten man and woman. And to be in this
lyfe all to gether without ſynne / is im-
poſſyble. But to be perfecte, is to haue
pure doctryne without falſe opi-
nyons/ and that thyne hart be to
folowe that learnynge.

To be per
fecte wha
it meaneth

Finis.

¶ An exposy-
cyon of the syxte Chapitre.

TAke hede to your almose/that ye do it not before men/to be sene of them / or els ye get no rewarde of youre father which is in heuen. Therfore when thou gyueste almose / make not a trompet to be blowen before the / as the ypocrites do in the synagoges and in the streates / to be praysed of men. Verely I saye vnto you / they haue theyr rewarde. But thou when thou gyueste almose/let not thy lyfte hande know what thy ryght hande doth / that thyne almose maye be in secrete. And then thy father whiche seeth in secrete/shal rewarde the openly.

As he

As he rebuked theyr doctryne aboue, euen so here he rebuketh theyr workes, for out of deuelyshe doctryne can sprynge no godly workes. But what workes rebuketh he? Verely such as God in the scripture commaũdeth, and without whiche no man can be a christen man/ euen prayer fastynge and almose dede. For as the scripture corrupt with gloses, is no more Goddes worde, euen so the dedes comaunded in the scripture (when the entent of them is peruerted) are no more godly dedes. what sayde the scribes and pharisseys of hym (thynke ye) when he rebuked suche maner of wordes? No doubte as they sayde (when he rebuked theyr false gloses) howe he destroyed the lawe and the prophetes, interpretyng the scripture after the lyterall sence/which kylleth, and after his owne brayne, cleane contrarye to the comune fayth of the holy churche and myndes of great clerkes and autentyke expositions of olde holy doctoures. Euen so here what other coulde they saye. then. Beholde the heretyke and dyd not we tell you before wherto he wolde come, and that he kept some myscheue behynde and spued not out all his venome attonce, see to what al his godly newe doctryne that soumded so swetely, is come? he preached all of loue, and wolde haue the people saued by fayth/so long tyll yᵗ now at the last. he preached cleane agaynst all dedes of mercie, as prayer/fastyng and almose dede, and destroyeth al good workes, His disciples fast no more then dogges.

they despyse theyr diuyne seruyce nnd come not to churche, ye and if the holyest of al saynt Fraunces order axe them almes/they byd hym laboure with his handes and gete his lyuynge, and saye that he that laboureth not is not worthy to eate/and that God bade that no suche stronge loboures shulde loyter and go a beggyng and be chargeable to the congregacion/ and eate vp that other pore men gete with the sweat of theyr bodyes/ye & at the last ye shall see/if we resyste hym not be tymes/that he shal moue the people to insurreccyon/as Caiphas sayd/and the Romaynes shall come and take our lande from vs. As ye see in the texte Luke xiii. How (whē they coulde not dryue the people from hym with those persuasyons) they accused hym to Pilate sayenge, we haue founde this felowe peruertyng the people and forbyd dyng to pay trybute to Cæsar/and sayng that he is Christe a kynge, wherfore thou canste not be Cæsars frende/if thou let hym escape. But after all these blasphemyes/yet must the holy ghost rebuke the world of theyr ryghtwysnesse ye of theyr false ryghtwysnesse and false holynesse, which are neyther ryghtwysnesse or holynesse, but coloure of ypocresie.

Iohan, xvi.

Christ here destroyeth not prayer/fastyng/ and almose dede. But preacheth agaynste the false purpose and entent of suche workes and peruertynge the true vse/that is to saye/theyr seekynge of glorie/and that they estemed them selues ryghteouse therby and better then other men,

men. and ſo deſpyſed and condempned theyr brethren. with our almoſe which is as much to ſay as dedes of mercie or cõpaſſion/we ought to ſeke our fathers glorie onely, euen the welth of our brethren & to wynne them to the knowledge of our father and kepynge of his lawe. He that ſeketh the glorie of his good workes. ſeketh the glorie that belongeth to God / and maketh hym ſelfe God. Is it not a blynd thyng of the world/that eyther they wyl do no good workes at all / or wylbe God for theyr good workes and haue the glorie them ſelues.

Concernynge blowynge of trompettes and ryngynge of belles or makynge a crye/to call men to fet almes (though the ryght way be, that we ſhulde knowe in euery paryſh all our pore and had a comen coffer for them/& that ſtraungers ſhulde brynge a letter of recommendacio with them of theyr neceſſyte / and that we had a comen place to receyue them in to for the tyme/and though alſo we ought to flee all occaſyons of vayne glorie) yet whyle the worlde is out of ordre, it is not dampnable to do it. So that the very meanyng/both that we blow no trompettes and that the lyfte hande knowe not what the ryght hande doth, is that we do as ſecretly as we can/and in no wyſe ſeke glorie / or to receyue it / if it were profered. But to do our dedes in ſyngleneſſe of conſcience to God / becauſe it is his commaundement/ and euen of pure compaſſion and loue to our brethren / and not that oure good deades

Tr̃opette
To blow
trompet
es what

Lyfte hãd

through standyng in our owne consayte, shuld
Vayne glo y. A good emedie a= gaynste it.
cause vs to despyce them. If thou be tempted to vayne glorie for thy good dedes, then loke on thyne euel therto and put the one in the one balaunce & the other in the other. And then if thou vnderstande the law of God in any thyng at all/tell me whether wayeth heuyer.

If that thou doest, do tempte the/then consyder what thou doest not. If it moue the to set vp thy combe when thou gyuest thy brother a ferthynge or a halfepenny/pondre in thyne harte/howe farre thou arte of, from louynge hym as well as thy selfe, and carynge for hym as much as for thy self. And be sure howe much thou lackest of that, so much thou art in synne, and that in dampnable synne, if god for Christes sake dyd not pardon the/because thyne harte mourneth therfore, and thou fyghtest with thy selfe to come to such perfeccion. If a pecocke dyd loke well on his fete and marke the euell fauoure shrykynge of his voyce he wolde not be so proude of the beutie of his tayle. Fynally that many dyspute, because god hath promysed to reward our dedes in heue, that our dedes deserue heuen/and because he promyseth to shewe mercie to be mercyfull, that with our dedes we deserue mercie, and because he promyseth forgyuenesse of synnes to them that forgyue, that our dedes deserue forgyuenesse of synne and so iustifye vs. I answer, fyrste there is ynough spoken therof in other places, so that to them that haue red that, it is

workes iustefye not rō synne/ neyther deserue the reward promysed.

super=

ſuperfluouſe to reherſe the matter agayne.
Furthermore the argument is nought and holdeth by no rule, See ye not that the father and mother haue more ryght to the chylde and to all it can do, thā to an oxe or a cowe. It is their fleſhe and bloude, nouryſhed vp with theyr laboure and coſt. The lyfe of it and the maynteynaunce and contynuance therof is theyr benefyte/ſo that it is not able to recompēce that it oweth to father and mother by a thouſand partes. And though it be not able to do his duetie nor for blyndeneſſe to know his duetie, yet the father and mother promyſe more gyftes ſtyll without ceaſyng, and that ſuche as they thynke ſhuld moſt make it to ſee loue and to prouoke it to be wyllyng to do parte of his duetie. And when it hath done amyſſe, though it haue no power to do ſatysfaccyon, nor luſt or courage to com to the ryght way agayne, yet theyr loue and mercie abydeth ſtyll ſo greate to it, that vpon a poyntmēt of mendyng, they not onely forgyue that is paſte and fulfyll theyr promyſe not the later / but promyſe greater gyftes then euer before, and to be better father and mother to it then euer they were. Nowe when it can not do the thouſande parte of his duetie, howe coude it deſerue ſuch promyſes of the father and mother / as a labourer doth his hyer? the reward therfore cometh of the loue/mercy and truth of the father & mother as well when the chylde kepeth the apoyntmēt, as when they fulfyll theyr promyſe, when it hath broken the

appoyntement / and not of the deseruynge of the chylde.

Euen so if we were not thus drowned in blyndenesse, we shulde easely see / that we can not do the thousande parte of our duetie to God, no though there were no lyfe to come. If there were no lyfe to come it were not ryght that I shulde touche any creature of God, otherwyse then he hath apoynted. Though there were no lyfe to come, it had neuertheles ben ryght that Adam had abstayned from the forboden aple tree / and from all other to, if they had ben forboden. Ye & though there were no lyfe to com it were not the lesse ryght that I loued my brother & forgaue hym to day, seyng I shall synne agaynst hym to morowe. Because a father can not gyue his chyldrē heuen / hath he no power to charge them to loue one another and to forgyue and not aduenge one another? And hath he not ryght to bete them, if they smyte eche other, because he can not gyue them heuen? A boundeman that hath a mayster more cruell then a reasonable man wolde be to a dogge, if there were no heuen / myght this bounde seruaunt accuse God of vnryghtwysnesse, because he hath not made hym a mayster? Nowe then when we can not do our duetie by a thousande partes, though there were no suche promyses / and that the thyng commaunded is no lesse our duetie, though no such promyse were, it is easy to perceyue that the reward promised cometh of the goodnes, mercy and truth of the promyser to

fer to make vs the gladder to do our duetie/ and not of the deseruynge of the receyuer. When we haue done all that we can, we ought to saye in our harte, that it was our duetie and that we ought to do a thousande tymes more, and that God (yf he had not promysed vs mercye of his goodnesse in Christ) he myght yet of ryght damme vs for that we haue left vndone.

And as touchynge forgyuenesse of synne, though forgyuenesse of synne be promysed vnto the, yet chalenge it not by thy merytes / but by the merytes of Christes bloude, and heare what Paule sayth Philippenses. iii. Concernyng the ryghtwysnesse of the law, I was faultlesse or such as noma could rebuke. But yᶜ thinges that were to vauntage, I thought damage for Christes sake, ye/ I thynke all thynge to be damage or losse, for the excellent knowledges sake of Christe Iesus my lorde, for whose sake I let all go to losse, and counte them as chaffe or refuse (that is to saye, as thynges whiche are purged out and refused when a thyng is tryed and made perfecte) that I myght wynne Christ and myght be founde in hym/ not hauynge my ryghtwysnesse that cometh of the law. But that whiche cometh of fayth in Christ Iesu / whiche ryghtwysnesse cometh of God through fayth/ and is to know hym and yᶜ power of his resurrecyon (how he is lorde ouer al synne, and the only thyng yᵗ slayeth & vaynequesheth synne) and to know also the felowshyp of his passiõs that I myght be made lyke vnto his death.

So that

So that when ryght wysnesse and true merytes be tryed, we muste be content that ours be the chaffe and Christes the pure corne / oures the skome and refuse, and Christes the pure golde And we must fashiō our selues lyke vnto Christ
tosse, and take euery man his crosse and slee and mortefye the synne in the fleshe, or els we can not be partakers of his passion. The synne we do before our conuersion is forgyuen clerly thorough fayth if we repēt and submyt our selues to a newe lyfe. And the synne we do agaynste our wylles (I meane the wyll of the spirite for after our conuersion we haue two wylles fyghtynge one agaynst the other) that synne is also
orkes. forgyuen vs thorough fayth, if we repent and
at they submytte our selues to amende. And our dilygence in workyng kepeth vs from synnyng agayn and mynysheth the synne that remayneth in the fleshe and maketh vs pure and lesse apte and dyspōsed to synne, and it maketh vs mery in aduersytes and stronge in temptacyons and bolde to go in to God with a stronge and feruent fayth in our prayers / and sure that we shal be harde when we crye for helpe at nede, eyther for our selues or our brethren. Now we they that be necglygent and synne, are brought in temptacion vnto the poynte of desperacion and sele the very paynes of hell, so that they stande in doubte whether God hath caste them away or no. And in aduersyte they be sorowful and dyscouraged and thynke that God is angrye and ponysheth them for theyr synnes:

when a

when a chylde taketh payne to do his father pleasure and is sure that he shall haue thanke and a rewarde for his laboure, he is mery and reioyseth in his worke and payne that he suffreth/and so is the aduersyte of them that kepe them selues from synnyng. But a chylde when he is beten for his faute; or when he thynketh his father is angrie & loueth hym not, is anone desperat and dyscouraged, so is the aduersyte of them that are weake and synne oft. A chyld that neuer dyspleaseth his father, is bolde in his fathers presence to speake for hym selfe or his frende. But he that oft offendeth and is correcte or chydde, thoughe the peace be made agayn, yet the remembraunce of his offences maketh hym feareful and to mystruste & to thynke his father wolde not heare hym/so is the fayth of the weake that synne ofte. But as for them that professe not a newe lyuynge howe euer so much they dreame of fayth, they haue no fayth at al, for they haue no promyse, except they be conuerted to a newe lyfe. And therfore in aduersytes/temptacion and death/they vtterly dyspeare of all mercie and perysshe.

Promyse he that professeth no a newe lyf hath no p myse of mercie in Christ.

And when thou prayest/thou shalt not be lyke the ypocrites. For they loue to stande & pray in the synagoges & in corners of ỹ streates/that they myght be sene of men. Verely

I saye

I say vnto you/they haue theyr re-
warde. Thou therfore when thou
prayest/go in to thy chābre / & shut
thy dore & pray to thy father which
is in secrete. And thy father which
seyth i secrete/shal reward ỹ openly.

Prayer.

After Almose folowyeth prayer. For as it is a Christen mannes parte, to helpe his neyghboure and to beare with hym when he is ouercharged/and suffre with hym / & to stande one by another. as longe as we lyue here on this earth. Euen so because we be euer in suche perell and cōbraunce/that we can not rydde our selues out, we muste dayly and hourely crye to God for ayde and socoure / as well for our neyghboures as for our selues.

To gyue almose/to praye/to faste/or to do any thynge at all, whether betwene the and God, or betwene the and thy neyghbour/canst thou neuer do to please God therwith/except thou haue the true knowledge of Gods worde to season thy dedes with all. For God hath put a rule in the scripture without whiche thou canst not moue an heere of thyne hede but that it is dampnable in the syght of God. As it is of the Iewes, though (as Paule beareth them recorde) they haue a feruent zele to God/ye and haue the scripture therto, yet because they haue not the true vnderstandynge, all is dampnable that

that they do, ypocrites with ſcrappes of almoſe gete an hundred folde. And with prayer they get prayſe (as thou feyſt here) and praye therto and robbe wydowes howſes / as thou readeſt Math. xxiii. And with faſtynge they get fatte belyes / full dyſhes / and euer more then ynough. And yet there is none almoſe / prayenge or faſtynge amonge them in the ſyght of God. With theyr prayers they exclude all true prayers / & make it impoſſible that there ſhuld be any amonge them. For prayer is, eyther a longynge for the honoure of the name of God that all men ſhuld feare hym and kepe his preceptes and beleue in hym. And contrary to that ſeke they theyr owne honoure / that men ſhuld feare them and kepe theyr ordinaunces and beleue in theyr ſwete bleſſynges / prayers / pardones / and what ſo euer they promyſe. If they byd faſt thou muſt do it or be dampned and be an heretyke and rebellyous to holy churche. If they diſpence and gyue the cleane remyſſiō for to eate fleſhe on good fryday (though thou be neuer ſo luſty) thou muſte obey, or els thou art damned & an heretyke, becauſe thou doeſt not beleue in holy church. Eyther prayer is to gyue God thankes for the benefytes receyued. Contrary to which, they wyll fyrſt haue thankes of the worlde for theyr prayers, and robbe not onely wydowes houſes. But alſo lord / prynce emperoure / and all the worlde / of houſe and lande ye and of theyr wyttes to. And then they bynde God to thanke them / and to gyue them

Prayer what it is.

(beſyde

(besyde the thankes whiche they haue gotten in the worlde) not onely heuen and an hyer place, but that he gyue heuen to another man, saue through theyr merytes.

Eyther prayer is a cõplaynyng and a shewynge of thyne owne myserie and necessyte, or of they neyghboures before God / desyrynge hym with all the power of thyne harte, to haue compassyon and to socoure. Contrary to this / they haue excluded with theyr prayers all necessite and myserie from amonge them. They be lordes ouer all. and do what they wyll thorough the whole worlde. Kynge and Emperoure are theyr seruauntes, they nede but saye the worde, and theyr wyll is fulfylled. And as for theyr neyghboures, they haue no compassyon vpon them, to brynge theyr complayntes before God. But with theyr prayers robbe thē of that lytle they haue, and so make them more myserable.

Chamber. To shutte thy chāber dore. what it meaneth

Of entryng in to the chambre and shuttynge the dore to, I saye as aboue of that the lytte hande shulde not know what the ryght hande doeth: that the meanynge is / that we shulde auoyde all worldly prayse and profyte, and praye with a syngle eye and true entent accordynge to Goddes worde, and is not forboden therby, to pray openly. For we muste haue a place to come to gether to pray in generall, to thanke and to crye to God for the comune necessyte. aswell as to preache the worde of God in, where the prest ought to pray in the mother tonge,

tonge, that the name of God may be halowed and his worde faythfully taught and truely vnderstande and fayth and godly lyuyng encreassed, and for the kyng and rulers, that God wyl gyue them his spirite, to loue yᶜ comune welth and for peace, that God wyll defende vs from all ennymyes, for wederyng and frutes, that God wyl kepe away pestylence and al plages. And the preste shulde be an ensample to the people how they shuld pray. There be of such thynges as the prestes and other bable (& not praye) many good collectes that shulde much edifye the people if they were spokē in the mother tonge. And then whyle the prestes synge psalmes, let euery man pray pryuatly and gyue God thankes for suche benefytes as his harte knowed he hath receyued of God and comend to God his pryuate necessytes and the pryuate necessytes of his neyboures which he knoweth and is pryuie to. Neyther is there in al such any ieopardy of vayne glory. But and if God haue gyuen any man the spirite of prayenge, as all men haue not lyke gyftes, that he pray[illegible]t and when other do not, then to haue a secrete place to pray in both for the auoydyng of vayne glorie and speche of people/and that thou mayst be fre/to vse thy wordes as the lusteth & what so euer gestures and behauoures do moue the moost to deuocion, is necessarie and good.

And fynally what so euer necessyte thou hast though thou fele thy selfe a great synner, yet if thyne harte be to amende/let not that discou-

Praye
Gods co
mandem

id pro e
yse shuld
oue vs to
aye,

rage the. But go boldly to thy father / seynge thou haste his commaundement / euer to praye / and promyse that he wyl heare the / not for thy goodnesse / but of his goodnesse and for his truthe.

Moreouer when ye praye / babyll not muche as the hethen do. For they thynke that they shalbe harde for theyr muche bablynges sake. Be not therfore lyke vnto them. For your father knoweth of what thinges ye haue nede / before ye axe hym. Of this maner therfore pray ye. Our father which art in heuen / honoured be thy name / thy kyngedome come. Thy wyl be fulfylled / euen in earthe / as it is in heuen. Gyue vs this day our dayly bread And forgyue vs our trespasses / as we forgyue our trespassers. And leade vs not into temptacion. But delyuer vs from euell. For thyne is the kyngedome / the power and the glorie for euer. Amen.

As be

As before he rebuked theyr falſe entent in prayeng/that they ſought prayſe and profyte of that worke whiche ought to be directe to God alone, eyther to gyue hym thankes, that is to ſay, to be a knowen and to confeſſe in the harte, that all we haue cometh of hym, or to call vpon hym for ayde and ſocoure in temptacions and all neceſſyte. Euen ſo here he rebuked a falſe kynde of prayeng, wherin the tonge and lyppes labour & all the body is payned, but the harte talketh not with God nor feleth any ſwetneſſe at all, nor hath any confidence in the promyſes of God, but truſteth in the multitude of wordes and in the payne and tedyouſnes of the lenght of the prayer/as a conjurar doth in his cyrcles, Characters and ſuperſticyouſe wordes of his coniuracio, As ye ſe now to be amog our fryers/monkes/chanons and nunnes/and euen through out all the ſpiritualtie, which (as I haue proued aboue) haue with theyr falſe entent of prayeng, excluded all occaſyons & the whole matter of true prayeng, and haue turned it into a bodely laboure, to vexe the tonge, lippes, eyes, and trouth with roryng, and to wery al the mebres, ſo that they ſay (and may truely ſweare it) that there is no greater labour in the world/then prayer, for no labour whatſoeuer it be, when the body is copelled and the harte vnwyllyng, can be other then greuouſe & payn ful, but true praier (if they cop lained & ſought help eyther for them ſelues or for theyr neygh boures & truſted in the promyſe of God) wold

False prayer is payfull.

true prayer is pleaſa

ſo conforte the ſoule & courage the harte, that the body (though it were halfe deade & more) wolde reuyue and be luſty agayne, and the laboure wolde be ſhorte and eaſy (as for an enſample, if thou were ſo oppreſſed that thou were wery of thy lyfe, and wenteſt to the kyng for help, and haddeſt ſpede/the ſpirites wold ſo reioyſe/that thy body wolde receyue her ſtrength agayne and be as luſty as euer it was) euen ſo the promiſes of God worke ioy aboue all meaſure/where they be beleued in the hart.

But our hyrelynges haue no Goddes worde, ſaue truſte in the multitude of wordes, length of bablynge and payne of body as bonde ſeruauntes. Neyther knowe they any other vertue to be in prayer, as ye may ſee by the ordynaun ces of all foundacions. Kynge Henry the fyfte buylde Sion and the Charterhouſe of ſhene on the other ſyde the water of ſuche a maner that lyppe laboure may neuer ceaſe. For when the fryers of Sion rynge out, the Nunnes begynne. And when the Nunnes rynge out of ſeruyce, the monkes on the other ſyde begynne. And when they rynge out, the fryers begyn agayne/ and vexe them ſelues nyght and day. And take payne for Goddes ſake/for which God muſte gyue them heuen. Ye and I haue knowē of ſom yere this, that for very payne and tedyouſneſſe haue bydden the dyuell take theyr founders. They call Lente the holyeſt tyme of the yere. But wherin is that holyneſſe, verely in the multitude of wordes and tedyouſe length of the ſeruyce.

Syon.
Shene.

feruyce. For let them begynne at syxe, and it wylbe twelue or they can ende. In which tyme they be so weryed that by the tyme they haue dyned / they haue lust to nothyng saue to slepe And in the ende of all they thynke no farther, then that God must rewarde theyr payne. And if thou axe howe they knowe it. They wyll answere, he muste rewarde it or be vnryghtwyse. Now God loketh not on yᵉ payn of thy prayer but on thy fayth in his promyse and goodnesse neyther yet on the multitude of thy wordes or longe babyllynge. For he knoweth thy matter better then thou thy selfe. And though the Iues and the hethen were so folyshe throughe theyr vnbelefe, to bable many wordes, yet were they neuer so madde, as to mumble and busse out wordes that they vnderstond not. Thou wylt saye, what matter maketh it, if I speke wordes which I vnderstande not, or if I praye not at all, seynge God knoweth my matter all ready. I answere, he wyl haue the to open thyne harte to hym / to enforme and edefye thyne owne selfe, that thou myghtest knowe howe that all goodnesse is of hym, to put thy trust and confidence in hym / and to flee to hym in tyme of nede, and to be thankful / and to loue hym and obey his commaundementes, and turne and be conuerted vnto thy lorde God, and not to runne wylde / as the vngodly do, whiche knowe not the benefytes of god, and therfore be vnthankfull to obey his commaundementes.

And that thou mayst knowe howe and what

to praye, he gyueth the a ſhorte inſtruction and enſample ſayeng/after this maner pray.

he Pater
oſter is ex
ounded.

O our father whiche art in heuen.

Fyrſt muſt thou go to hym as a mercyful father which of his owne goodneſſe and fatherly loue that he beareth to the, is ready to do more for the than thou canſte deſyre, though thou haue no merytes. But becauſe he is thy father/ onely if thou wylt turne and hens forthe ſubmytte thy ſelfe to learne to do his wyll.

o honour
ods name
hat it is.

Honoured be thy name.

Honoured and prayſed be thy name or honoured and prayſed be thou, for to honoure God and to honoure the name of God is all one. And to honoure the name of God is, to dreade hym to loue hym and to kepe his commaundementes. For when a chylde obeyeth his father, he honoureth & prayſeth his father and when he is rebellyous and dyſobedyent, he dyſhonoureth his father. This is then the vnderſtandynge and meanynge of it. O father/ ſeynge thou art father ouer all/powre out thy ſpirite vppon all fleſhe/ and make all men to feare and dreade and loue the as theyr father, and in kepynge thy commaundementes to honoure the and thy holy name.

Thy kyngedome come.

That is, ſeyng thou art kynge ouer all, make all to knowe the and make the kynges and rulers which are but thy ſubſtytutes, to comaunde

nothyng

nothynge but accordyng to thy worde/and to them make all ſubiectes obey.

Thy wyll be fulfylled in earth (as it is in heuen.

This is all one with that goeth before. For as muche then as thou art father and kyng ouer all, and al we thy chyldren and brethren amõg our ſelues, make vs all as obedyent to ſeke and to do thy wyll as the aungelles do in heuen. Make that no man ſeke his owne wyll but all thyne. But and if thou withdrawe thyne hande to tempte thy chyldren, that the rulers commaunde ought contrarye to thy wyll/then make the ſubiectes to ſtande faſt by thy worde and to offre themſelues to ſuffre all extremite, rather then to obey. Fynally when we pray to the in our temptacions and aduerſities deſyrynge the of what ſo euer thynge it be/and meane truely/yet if thou whiche knoweſt all, ſeyſt a better waye to thy glorie and our profytte, then thy wylbe and not oures. As thy ſonne Ieſus gaue vs an enſample/when he deſyred (if it had ben poſſyble) that that cuppe of bytter deth myght haue departed from hym ſayenge/yet not as I wyll/but as thou wylt.

Gyue vs our dayly bread.

By breade is vnderſtande all maner of ſuſtinaunce in the Ebrue ſpeche/ye and here is vn-

derstande therby all that pertayned vnto the necessyte of this lyfe. If we haue bread there is dearth of nothyng that can pynche, namely in that lande. Gyue vs our dayly bread. Gyue vs all that the necessyte of this lyfe dayly requireth. Gyue it vs day by day, as we nede it. We desyre not to haue store for many yeres. to exclude all necessyte of prayenge to the, and to be as it were out of thy daunger, and to forget the. But minystre it daye by daye, that we may dayly fele thy benefytes and neuer forget the. Or if thou gyue vs aboundaūce aboue that we desyre, then gyue vs an harte to vse it and to bestowe it for that purpose thou gaueſt it and to deale with our neyboures, and not to loue it inordynatly, but to thynke that it is thyne, and that thou mayst take it away euery howre, and that we be content that thou so do at thy pleasure, and so euer to haue it but for dayly breade.

Forgyue vs our trespasses, as we forgyue our trespassers.

Because he knoweth that our nature is so weake that we can not but synne dayly, therfore he teacheth vs dayly to repent and to reconsile our selues to gether / and dayly to axe God forgyuenesse. Seyng he commaundeth vs to axe, we may be bolde so to do, and to beleue that he wyll forgyue vs. No man therfore nedeth to despere that can repent and axe forgyuenesse, howe euer so depe he hath synned.

And

And me thynketh, if we loked a lytle nere vpō this texte, we neaded not to make the pope so great a God for his pardōs. For Christ (which is a man to be beleued) sheweth vs here a more sure waye, ye and that a sensyble way which we may fele that we be pardoned and our synnes forgyuen. We can haue none experyence of the popes thynges whether they be so or no. He can with al his pardons delyuer no man of any purgatorie that God putteth vs vnto in this worlde He can not blesse or heale any man so muche as of a pore ague or totheache, whiche deseases yet by his owne confessyon God putteth on vs to purge vs from synne. But where we can not see, fele, or haue any experyence at all, that it so is, there is he myghtie. If I were come whome out of a lande where neuer man was before, and were sure neuer man shulde come, I myght tel as many wonders as mayster More doth of Vtopia, and no man coulde rebuke me.

A surer way then pardons

But here Christ maketh the sure of pardon, for if thou canst forgyue thy brother, god hath bounde hymselfe to forgyue the, what if no mā haue synned agaynste me? That were harde in this lyfe, neuertheless yet if that profession be in thy ue harte, that thou knowest that it is thy duetie to forgyue thy brother for thy fathers sake, and arte obedyent to thy fathers ordynaunce, and woldeste forgyue, if any of thy brethren had offended the and dyd axe the forgyuenesse, Then haste thou that same spirite

which God desyreth to be in the. Marke what Christ sayth aboue in the begynnyng of the .v. chaptre. Blessed be the mercyfull/for they shal haue mercy/doeste thou pity thy brethren that synne/and doest thy best to amende them/that thy fathers name may be honoured? Then hast thou that wherby thou arte sure of mercie as sone as thou desyrest it. And agayne, Blessed be the peace makers for they shalbe Goddes chyldren. Lo, if there be any varyaunce among thy brethren/that one haue offended the other/do thy beste to set them at one/and thou haste the same thynge that God desyreth of the/and for which he hath bounde hymself to forgyue the.

Leade vs nat in to temptacion.

That is. Let vs not slyppe out of thy lease/ but holde vs fast, gyue vs not vp nor cease to gouerne vs, nor take thy spirite frō vs. For as an hounde can not but folowe his game when he seyth it before hym if he be lowse/so can we not but falle into synne when occasyon is gyuē vs, if thou withdrawe thyne hande from vs. Leade vs not into temptacion. Let no temptacion fall vpon vs, greater then thyne helpe in vs. But be thou stronger in vs than the temptacyon thou sendeste or letteste come vpon vs. Leade vs not in to temptaciōs. Father though we be necglygēt, ye and vnthankfull, and disobedyent to thy true prophetes/yet let not the dyuell lowse vpon vs to deceyue vs with his

false

falſe prophetes and to harden vs in the waye in whiche we gladly walke, as thou dydeſt Pharao with the falſe myracles of his ſorſerars, as thyne Apoſtle Paule threateneth vs. ii. The. ii. A lytle threde holdeth a ſtronge man where he gladly is. A lytle pullyng draweth a man whether he gladly goeth. A lytle wynde dryueth a great ſhyppe with the ſtreame. A lyght perſuaſyon is ynough to make a lecheroule man beleue that fornicacion is no ſynne. And an angrie man that it is lawful to aduenge hymſelfe, and ſo forth by all the corrupt nature of man. A lytle myracle is able to confirme and harden a man in that opinion and faythe whiche his blynde reaſon beleueth all ready. A fewe falſe myracles were ynough to perſuade the couetouſneſſe of Pharao and his gredineſſe to holde the chyldren of Iſrael in bondage for theyr ſeruyce, that thy true myracles ſhewed by Moſes for theyr delyueraunce/were not of the. But of the ſame kynde and done by the ſame crafte/ as were the myracles of his ſorſerers, and ſo to harden his harte.

Euen ſo father if thou gyue vs ouer for our vnkyndeneſſe / ſeynge the blynde nature of man delyteth in euell, and is ready to beleue lyes, a lytle thynge is ynoughe to make them that loue not to walke in thy truthe (and therfore neuer able to vnderſtande thy ſonnes doctryne. Iohan. vii.) for to beleue the faynynges of our moſt holy father, al is ſuperſticiouſe popetrie and inuiſible bleſſynges/and to harden them

them therin. As a stone caste vp in to the ayer, can neyther go any hyer neyther yet there abyde / when the power of the hurler ceaseth to dryue it. Euen so father, seynge our corrupt nature can but go downe warde onely, and the dyuell and the worlde dryueth therto the same way, howe can we procede further in vertue or stande therin, if thy power cease in vs. Leade vs not therfore o mercyful father into temptacyon nor cease at any tyme to gouerne vs. Now seynge the God of all mercy whiche knoweth thyne infirmite commaunded the to pray in al temptacion and aduersite, and hath promysed to helpe / if thou trust in hym. What excuse is it to saye, when thou haste synned, I coulde not stande of my selfe, when his power was ready to helpe the, if thou haddest axed it.

But delyuer vs from euell.

Fyrst (as aboue) let vs not fall into temptacyon. Secondarely, if we be fallen, as who lyeth and falleth neuer? for neuer to falle were ynough to make a man as euell as Lucifer, and to beleue that he stode by his owne power. If therfore we be fallen euen to the botome, how so euer depe it be, put in thyne arme after, for it is longe and stronge ynough, and plucke vs out agayne. Thyrdly, delyuer vs frō euell, and plucke vs out of the flesshe and the world and the power of the dyuel, and put vs in thy kyngdom where we be past all ieopardy and where we can not synne any more.

For the

For the kyngdom and the power and the glorie is thyne for euer. Amen.

Becauſe that thou onely art the kynge, and all other but ſubſtytutes. And becauſe al power is thyne, and all other mennes power but borrowed of the, therfore ought all honoure and obedyence to be thyne of ryght as chefe lorde, and none to be gyuen other men, but onely for the office they holde of the. Neyther ought any creature to ſeke any more in this worlde, then to be a brother tyl, thou haue put hym in office then (if brotherlyneſſe wyll not helpe, whiche he ought fyrſte to proue) let hym execute thy power. Neyther may any man take auctorite of hym ſelfe, tyll God haue choſen hym, that is to wyte, tyll he be choſen by the ordynāce that God hath ſet in the worlde to rule it. Fynally no kynge, lorde, mayſter, or what ruler it be, hath abſolute power in this worlde, and is the very thynge whiche he is called. For then they ceaſed to be brethren ſtyll, neyther coulde they ſynne whatſoeuer they comaunded. But nowe theyr auctorite is but a lymeted power, whiche when they trāſgreſſe, they ſynne agaynſt theyr brethren, and ought to reconſile them ſelues to theyr brethren and to axe forgyueneſſe, and they are bounde to forgyue.

Fynally let kynges, rulers, and offycers remēbre that God is the very kynge, and referre the ho-

the honoure that is gyuen to them for theyr offyces sake / to hym / and vmble themselues to hym and knowledge and confesse in theyr hartes, that they be but brethren and euen no better before God / then the worst of theyr subiectes. Amen.

For if ye forgyue men theyr fautes your heuenly father shall forgyue you also. But and if ye do not forgyue mē theyr fautes / no more shal your father forgyue your fautes.

This is Goddes couenaunt with vs and a cō firmacion of the peticion aboue reherſed in the Pater noſter / forgyue vs our treſpaſſes, as we forgyue our treſpaſſers. If thou wylt entre into the couenaunt of thy lorde God / and forgyue thy brother, then what ſo euer thou haſt cōmytted agayuſte God / if thou repent and axe hym forgyuenesſe, thou art ſure that thou art ſo abſolued by theſe wordes, that none in heuen nor earth can bynde the. No though our moſt holy father curſſe the as blacke as coles. ſeuen fote vnder the earth and ſeuen fote aboue / and caſt all his lyghtenynge vpon the, to burne the to powdre. Kepe the couenaunt of the lorde thy God therfore, and feare no bugges. But and if thou wilt not come within the couenaunt of God, or if when thou haſte profeſſed it and receyued the ſygne therof / thou caſte the yoke of the lorde from of thy necke / be thou ſure. thou arte

couenaūt
here with
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yue vs, &
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yue eche
ther.

oddes co
naunt is
ſure abſo
ciō to all
at kepe

art bounde by theſe wordes ſo faſte that none in heuen or in earth can lowſe the. No, though our erthyſhe god whyſper all his abſolucyons ouer the, and clawe the and ſtroke thyne hede with all his ſwete bleſſynges.

Furthermore though forgeueneſſe of thy ſynnes be annexed to thy worke and forgeuynge thy brother/yet doeth not (as I ſayd) thy workes iuſtefye the before God. But the faythe in Chriſtes bloude and in the promyſes made vs for his ſake, doth brynge ryghtwyſneſſe in to the harte. And the ryghtwyſneſſe of the hart by fayth, is felt and knowen by the worke. As Peter in the fyrſt of his ſecound epiſtle commaundeth to do good workes/for to make our vocacio̅ and election ſure/that we myght fele our fayth/and be certefied that it is ryght. For except a man be proued and tryed, it can not be knowe̅/neyther to hym ſelfe or other men/that he is ryghtwyſe and in the true fayth. Take an enſample leaſt thou be begiled with ſophiſtrie Chriſt ſayeth Mat. xiii. The kyngdome of heue̅ is lyke leuen which a woma̅ taketh and hydeth in thre peckes of meale tyll all be leuended or ſoure. Leuen is ſome tyme taken in an euell ſence, for the doctryne of the phareſeys which corrupted the ſwetneſſe of the worde of God with the leuen of theyr gloſes/and ſome tyme in a good ſens, for the kyngedome of heue̅ that is to ſay the goſpel & glad tydinges of Chriſt. For as leuen altereth the nature of dowe & maketh it through ſowre/eue̅ ſo y^e goſpel turneth

Leuen.

a man

a man into a new lyfe and altereth hym a lytle and a lytle/ fyrst the harte & then the mēbres.

Fayth.

Fayth in Christ fyrst certifyeth the conscience of the forgyuenesse of synnes/ & delyuereth vs from feare of euerlastynge dampnacion/ and then bryngeth the loue of God and of his lawe in to the harte. which loue is the ryghtwysnesse of the harte. Loue bryngeth good workes in to the membres/ whiche workes are the outwarde ryghtwysnesse and the ryghtwysnesse of the membres. To hate the wyll of God is the vnryghtwysnesse of the harte and causeth euell workes whiche are the vnryghtwysnesse of the membres. As when I hated my brother/ my tonge spake euell, my handes smote & so forth To loue is the ryghtwysnesse of the harte/ and causeth good workes which are the ryghtwysnesse of the membres. As if I loue my brother and he haue nede of me and be in pouertie, loue wyll make me put myne hande in to my purse or almorye and to gyue hym some what to refresh hym. &c. That the loue of God and of his commaundementes is the ryghtwysnesse of the harte, doeth no mā doubte saue he that is hertlesse. And that loue spryngeth of fayth thou mayst euydently see. i. Iohan. ii. he that loueth his brother, dwelleth in the lyght. But he that hateth his brother, is in darckenesse and walketh in darckenesse/ and wotteth not whether he goeth/ for darckenesse hath blynded his eyes/ why is he that hateth/ in darckenesse verely becawse he seyth not the loue of God. For

Loue is ryghtwysnes.

Faith bryngeth loue.

(if he

ſaw that, he coude not but loue his brother for ſo kynde a fathers ſake. If any man hate hys brother, thou art ſure that the ſame man is in darkeneſſe & hath not the lyght of true fayth nor ſeyth what Chriſte hathe done. If a man ſo loue that he can forgeue his brother, thou arte ſure that he is in the lyght of the true fayth and ſeyth what mercy is ſhewed hym in Chriſte.

This is then the ſomme of all to gether workes are the outwarde ryghtwyſneſſe before the world, and may be called the ryghtwyſneſſe of the mẽbres and ſpryng of inwarde loue. Loue is the ryghtwyſneſſe of the harte, & ſpryngeth of fayth. Fayth is the truſt in Chriſtes bloude, and is the gyfte of God. Ephe.ii. where vnto a man is drawen of the goodneſſe of God, and dreuen thorow true knowledge of the law and of beholdynge his dedes in yᵉ lyght of the law and with comparynge the luſt aud deſyre of yᵉ mẽbres vnto the requeſt of the lawe, and with ſeynge his owne dampnacion in the glaſſe of the lawe. For yf a man ſawe his owne dampnacion in the law, he ſhuld ymmediatly hate God and al his workes & vtterly dyſpeyare, except that God offered hym Chriſte, and forgaue all that were paſt, & made hym hys ſon & toke the dampnacion of the lawe away, and promyſyd that if he wold ſubmytte him ſelfe to lerne and to do his beſt, that he ſhulde be accepte as well as an angell in heuen, and therto yf he fell of frayltye and not of malyce and ſtoburneſſe, it ſhulde be forgeuen vpon a mẽdment, and that

workes

Loue.

Fayth.

God wold euer take him for his son, and only chastice hym at home whē he dyd a mysse, after the most fatherlyest maner, and as easely as hys deseases wold soffre, but neuer bryng hī forth to be iudged after the rygorousnesse of the law And as thou couldest not se leuen though thou brakest vp a loffe, except thou smelledest or tastedest the soureneſſe, euen so coudest thou neuer se true faythe or loue, excepte thou sawest workes, and also sawest the entente and meanyng of the worker, leest ypocresy deceaue the.

Our dedes are the effecte of ryghtwysnesse and therto an outwarde testemony and a certesyenge of the inwarde ryghtwysneſſe, as soureneſſe is of leuen. And when I say faythe iustefyeth, the vnderstandynge is. that fayth receaueth the iustefyenge. God promyseth to forgeue vs our synnes and to impute vs for ful ryghtwysse And God iustefyeth vs actyuely, that is to saye forgeueth vs & rekeneth vs, for ful ryghtwyse. And Christes bloude deserueth it, and fayth in the promyse receaueth it and certyfyeth the cōscience therof. Fayth calengeth it for Christes sake, which hath deserued al that is promysed and cleueth euer to the promyse & truthe of the promiser, and pretendeth not the goodneſſe of her worke. But knowlegethe that our workes deserue it not, saue are crowned and rewarded wt the deseruynges of Christ. Take an enſāple of younge children, whē the father promyseth them a good thynge for the doynge of some tryfle, and whē they come for their rewarde, da-

lyeth

fayth
efyeth
at it
neth.

lyethe with them ſayenge, what, that thou haſt done is not worth halffe ſo much, ſhulde I geue the ſo great a thynge for ſo lytle a tryfle? They wyll anſwere, ye dyd promyſe me, ye ſayde I ſhulde haue it, why dyd ye promyſe. and why then dyd ye ſaye ſo? And let hym ſaye what he wyl to dryue them of they wyl euer ſay agayne ye dyd promyſe me, ſo ye dyd/ye ſayd I ſhuld haue it, ſo ye dyd. But hyre lenges wyl pretend theyr worke and ſay, I haue deſerued it/ I haue done ſo muche and ſo muche, and my laboure is worth it.

Nowe at the fyrſt couenaunt makynge with God and as oft as we be reconſyled, after we haue ſynned, the ryghtwyſneſſe cometh of God all together. But after the attonement is made and we reconſyled, then we be partlye ryghtwyſe in our ſelues and vnryghtwyſe, ryghtwyſe as ferre as we loue, and vnryghtwyſe as ferre as the loue is vnperfecte. And fayth in the promyſe of God that he dothe reken vs for full ryghtwyſe dothe euer ſupplye that vnryghtwyſnes & imperfectnes, as it is our hole ryght wyſenes at the begynnynge. Fayth.

Fynally our workes which God cõmaundeth and vnto which he annexed hys promyſes that he wyll reward them, are as it were verye ſacramentes and viſible and ſenſibile ſignes, to kens, yerneſt, oblygacyons, wytneſſes, teſtimonies and a ſure certefyenge of our ſoules/ that God hath & wyl do accordyng to his promyſe to ſtrengthe our weake fayth and to kepe the Workes a ſacramẽt.

promyse in mynde. But they iustefy vs not, no more thē the visible workes of the sacramētes do. As for an example, yᵉ worke of baptyme, that outwarde washynge which is the visible sacrament or sygne, iustefyeth vs not. But God only iustefyeth vs actyuely as cause efficyent or workeman. God promyseth to iustefy who so euer is baptised to beleue in Christ, & to kepe the lawe of God that is to say, to forgyue them theyrfore synnes and to impute ryghtwysnesse vnto them, to take them for hys sonnes and to loue them as wel as though they were ful ryght wyse. Christe hathe deserued vs that promyse and ryghtwysnesse. And faythe dothe receaue it. and God dothe geue it and impute it to fayth & not the washynge. And the washynge dothe testyfye it / and certyfye vs of it / as the popes letters do certyfy the beleuers of the popes pardones. Nowe the letters helpe not or hyndre / but that the pardon were as good without them as with them / saue onely to stablyshe weake soules that coulde not beleue excepte they rede the letters / loked on the seale and sawe the prynte of saynt Peters keyes.

O a mercyful God and a most louynge father / howe careth he for vs / fyrst aboue all and besyde all his other benefytes / to geue vs hys owne son Iesus / and with him to geue vs hym selfe and all, and not content therwith, but to geue vs so many sacramentes or visibile sygnes to prouoke vs and to helpe our weake fayth and to kepe hys mercy in mynde, as baptyme / the

the ſacrament of his body and bloude, and as many other ſacramentes as they wyll haue / yf they put ſygnifycacions to thē (for we deſtroy none, but they deſtroy which haue put out the ſygnificacyōs or fayned ſome without.) as wed locke to ſygnefy that Chriſt is the huſbāde and we his wyfe and partakers wt him, as the wyfe with her huſbande of al his ryches. &c. and beyonde all thoſe viſible ſacramentes to geue vs yet more ſenſible and ſurer ſacramentes and ſuraunce of his goodnes, euen in our owne ſelues as yf we loue and geue almeſſe to our neyboure, yf we haue cōpaſſyon and pray for hym yf we be mercyfull and forgeue him, yf we denyour ſelues and faſt and withdrawe all pleſures frō the fleſhe for loue of the lyfe to come and to kepe the commaundementes of God. For when ſuch thynges beynge before impoſſible / and nowe are eaſy and naturall, we fele and are ſure that we be altered and of a newe nature / and a newe creature ſhapen in ryghtwyſnes after the ymage of Chriſt and God our father / ſeynge hys lawes of ryghtwyſnes are wrytten in our hartes.

When ye faſt, be not ſad as the ypocrites are. For they faſſyon them a newe countenaunce, that it myght appere vnto men, howe they faſt. Verely I ſay vnto you, they haue Faſt.

their rewarde. Thou therfore whē thou fastest, annoynte thyne heed and washe thy face, that it appere not vnto mē howe thou fastest. But vnto thy father which is in secrete. And thy father whiche seyth in secrete, shall rewarde the openly.

As aboue of almose and prayer, euen so here Christe rebuketh the false entente and ypocresye of fastinge. That they sought prayse of that worke that was ordeyned for to tame the flesh and vsed suche fassyons / that all the worlde myght knowe that they fasted / to prayse them and to say. O what holye men are these, howe pale and pytyfull loke they euen lyke dethe, hangynge downe theyr hedes and beholdynge the erthe, as men clene out of the worlde? If these come not to heauen / what shall become of vs poore wretches of the worlde? If these be not greate in the fauoure of God, and theyr prayers hearde what so euer they axe, in what case are we lay people? Happy is he that may be a brother amonge them and partaker of theyr prayers aud fastynges and other holye lyuynge. In an vnhappy, In an happy (I wolde saye) houre was he borne that buyldeth them a sell or a cloysture / or geueth them a porcyon of hys lande to comforte them good men, in thys paynfull lyuynge and strayte penaunce

which they haue taken vpon them. Blessed were he that myght kysse the edge of the cote of one of them. Oh, he that myght haue hys bodye wrapped in one of theyr olde cootes at the houre of dethe, it were as good to hym as hys Christendome. &c. It apereth also by that they axed Christ why his disciples fasted not as wel as the phariſes, that they ofte fasted when the comen people fasted not and all to appere holy As oures fast aduēt, and begyn before lent at Septuagesima, whē Laus tibi dñe cometh in.

And concernynge the annoyntynge of thy heed. &c. is mēt, as afore of turnynge the other cheke and of that the lyfte hande ſhulde not know what the right dyd, that is that they ſhold auoyde all vayne glory, and fast to god, and for the entent that God ordeyned it for, and that with a mery harte and cherful countenaūce therby to fele the workynge of God, and to be ſure of his fauoure. Such is the meanynge, and not to bynde thē that wyl fast to anoynte theyr heed and waſhe theyr faces. And the maner or phraſe of ſpeakynge comethe of an vſage, that was amonge the Iewes, to anoynte them ſelues with ſwete and odoryferouſe annoyntmentes when they were dyſpoſed to be mery and to make good chere, as ye ſe howe Mary of Bethanye poured a boxe of precyouſe oyntemente vpon Chriſtes heed at ſouper.

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As concernynge faſtynge, it were good that kynges and rulars dyd ſet an ordre of ſobre-

Faſtyn

neſſe amonge theyr ſubiectes / to auoyde derth innumerable deſeaſes and the great hepe of vi-ces that ſprynge of intēperancy / and that they forbade not only ryote and exceſſe. But alſo all maner wanton, delicious and cuſtomable ea-tynge and drynkynge of ſuche thynges as cor-rupte the people and make the men more effe-minate then the woman, ſo that there remay-neth no more tokens of a man in thē ſaue theyr berdes. Our faſſions of eatynge make vs ſlouth full and vnluſty to laboure and ſtudy / vnſtable inconſtant and lyght manered / full of wyttes, after wytted (as we calle it) incircumſpecte in conſyderat, hedy / raſhe and haſtye to begynne vnaduyſedlye and without caſtyng of parelles the ende not conſydered what may folowe nor the meanes well loke vppon, howe and by what way the matter might be brought to paſſe tryfelers / mockers / rude / vnſauery ieſtere with out all maner of ſalt / and euen verye apes and marmeſettes and full of wanton and rybal-dyſhe communicacyon and lewde geſtures. It corrupteth the wyte with falſe iudgement, and infecteth the body with luſt / and maketh the hole man ſo vnquyet in hym ſelfe / that the bo-dy can not ſyt ſtyl and reſt in one place and cō-tynue in hys worke / nor the mynde perſeuer and endure in one purpoſe.

Let them prouyde that ther be diligent fyſ-ſhyng in the ſee / and cōmaunde the ſecoſt and townes whyther fyſhe may eaſely come / to faſt friday / ſaterday and wēſday to if nede be, and

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Then let the prestes preache fyrst the lawe truly and teache the people to se theyr synnes / and so brynge them to repentaunce. And secondarely the fayth of Christe and the forgyuenesse of synne thorowe fayth. And thyrdly almose / prayer and fastynge / which are the hole lyse of a Christen man, and without which ther is no Christen mā a lyue. And let them preache Almose. the true vse of theyr almose, which is to helpe thy neyboure with councell / with body and goodes and al that is in thy power, & the true vse of prayer which is to brynge his necessyte Prayer. and thyne owne before God with a stronge fayth in his promyses, and the true vse of fastynge which is to tame the flesshe vnto the spyryte, that the soule may attende to the worde of God and pray thorowe fayth. Fastynge

By these thre we kepe the spirite of God, and Almose both continue and also growe in ryghtwysnesse Praier a

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and waxe perfecter and perfecter in soule and body. And yf these sayle or that we vnderstande not the ryght entent, we lose the spirite agayne and the ryght wysnesse of fayth / and the true vnderstandynge of the scrypture, and all our lernynge shalbe but pure darckenesse. And then what a blyndenesse is that, when the darokenesse of hell is called the lyght of heuen.

As it is of almose and prayer, so it is of fastynge, iudge lyke of all thre, where any one of them is, there are they all thre, and wher any one is away, there is none at all, we must haue the professyon of all thre euer wrytten in our hartes. I must euer loue my neyboure and be redy to helpe, and when occasyon is offered, then do it. I ought to consydre and knowe that all cometh of God, and to knowledge that same to him in myne harte. And what so euer me nede we ought to knowe, that we must receyue that of God / and therfore to call euer to hym with a stronge fayth. Euen so I must euer fyght agaynst my flesshe, and therfore euer withdraw frome it all that mouethe it to rebelle agaynst the spirite.

So now fastynge standeth not in eatyng and drynkynge only, and muche lesse in flesh alone But in abstynence of all that moueth the flesshe agaynst the spirite. as longe sleapynge / ydlenesse / and fylthy communicacyon and al world ly talkynge, as of couetousnesse and promocyon and such lyke, and wantone company, softe clothes, and softe beddes and so forth. whiche

are that

ere that ryght hande and ryght eye that muſt be cut of and plucked out, that the hole man pe-ryſhe not. And as ye can put no generall rule of almoſe or prayer, no more can ye of faſtyng But I muſt be all waye readye to cut of what ſo euer I perceaue to ſtrenght the fleſhe agaynſt the ſpirite. And I muſt haue a dilygent eye to the fleſhe and hys complexyon and yf ought ſcape me in worde or dede, ſeke whence the occaſyon came. & at once cut of that ryght hande and plucke out that eye.

If this faſt be truly preached, then is faſtyng good, and not afore, for makynge of ypocry-tes, as Chriſt wolde not let his diſciples faſt before they were lerned, leſt they ſhulde therby haue ben no better then the phareſeyes. And then the outwarde faſtynge ordayned by the temporal rulers helpeth muche, for the weakes ſake, ye & though the lande were ſo plenteouſe that it nede not to commaunde ſuche faſt for to auoyde derth, yet they ought to ſet ſuch vp, be-cauſe of them that can not rule them ſelues, for whoſe ſakes they ought to forbyd exceſſes of tauerns and alehouſes and ryotyng out of ſea-ſon. For if the people coulde rule them ſelues, what nede rulers. Moreouer yf any man pryuat ly ſhewe the preſte hys infyrmytyes, and the preſtes ſe any maner of abſtinēce or chaſtyſynge apte for the perſon, that let him counſel him to do for the ſubdewynge of the fleſh, and not cō maunde as a tyraunt vnder payne of dampna-cyon and to make ſatiſfaccyon. Thus wyſe let

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him say, brother or syster, ye be bound vnder payne of deedly synne to tame your flesshe by some maner of way that ye synne not agaynst God, and I knowe no better then this, my counsell and my desyre therfore is, that ye vse thys tyll ether ye haue no more nede, or tyll God shewe, you some better. &c. And let the elders consyder diligently the course of theyr youthe and with wysdome, councell and dyscrete gouernaunce, helpe the younger to aduoyde the perelles and ieopardyes whiche they haue lerned by theyr owne experyence to be in that daungerous iorney.

More ouer when the people be fallen frome their profession and from the lawe, as it shalbe impossyble for the preacher, to kepe the great multitude to gether, if the temporal swerde be slacke and necglygent in punysshynge open offenses (as they euer haue and wylbe, saue in those poyntes only wherin lyeth the pyth of their owne profyte and aduauntage, and the weyght of their honoure and mayntenaunce of their dygnityes) and when God also (as hys promyse is) hath brought vpon them the cursses of the lawe, hungre, derth, batayle, pestilēce and al maner of plages wt al myssfortune and euel lucke. Then let the true preachers be importune, and shewe the people the causes of their mysery and wretched aduersyte, and expounde the lawe to them and brynge them to knowledge of their synnes, and so bynde their consciences and drawe them to repentaunce

and

and to the apoyntement and couenaunt of the lord agayne. As many holy prophetes, prestes and kynges in the olde testament dyd call the people backe and brought thē agayne in tyme of aduersyte, vnto the apoyntmēt of the lorde. And the preste, prophete or kynge in Goddes stede smote handes with thē, and toke an othe of them, to be the lordes people and to turne agayne to the lordes couenaunt, for to kepe his lawe and to beleue in hys promyses. And God ymedyatly wᵗdrewe his hande and rydde them out of all captiuite and daunger, and became as mercyfull as euer before.

But we Christen haue ben very syldome or neuer called agayne to the couenaūt of yᵉ lord the lawe of God and faythe of Christe / But to the couenaunt of the pope often. As he nowe clocketh a pase for his chekyns and wyl both proue all his olde polyces / and seke and ymagyne newe practykes. And if the people come agayne let the preste or byssh̄ope after the ensample of the prophetes and hy prestes of the Israelytes take an othe in Goddes stede of the kyng & lordes. And let the kyng & lordes receaue an othe of the people, and folowe the ensample of the Neniuites in fastyng & prayenge

Some man wyll say, seynge fastynge is to withdrawe al pleasures frō the body and to punyshe the flesshe, thē God delyteth in our payne takynge, &c. I answere, God delyteth in true obedyence and in all that we do at his cōmaūdement and for the entent that he cōmaundeth it for

it for. If thou loue & pytye thy neyboure and helpe him, thy almose is acceptable. If thou do it of vayne glory to haue the prayse that belongeth to God, or for a greater proffyte only, or to make satisfaccyon for thy synnes past and to dyshonoure Christes bloude whiche hath made it all redy / then is thyne almose abhomynable If thy prayer be thankes in thyne harte or callynge to God for helpe with trust in hym accordynge to his promyse, then thy prayer pleaseth If thou beleue in Christes bloude for the remyssyon of synnes, and henceforth hatest syn / that thou punyshest thy body to sle thy lustes and to kepe them vnder that thou syn not agayne, then it pleaseth God exceadyngely. But and yf thou thynke that God delytethe in the worke or the worke it selfe, the true entent away, and in thy payne for the payne it selfe / thou arte as farre out of the way as from heuen to the erthe. If thou woldest kyl thy body or whē it is tame ynough / payne him furder that thou were not able to serue God and thy neyboure / accordynge to the roume and estate thou art in / thy sacrefyce were clene without salt and all to gether vnsauery in the tast of God / & thou madde and out of thy wyt. but and yf thou trust in thy worke / then arte thou abhomynable.

Nowe let vs loke on the popes fast. First the entent shulde be to tame thy lustes / not lechuryonly / but pryde chefly / wrath / malyce / hate Enuy and couetousnes and to kepe the lawe of God / and therfore standeth not in mete and drynke

drynke only, but howe they kepe goddes lawe compare it to theyr dedes and thou shalt se. Secondarely the fast of the olde lawe was/to put on mournynge clothes as heare or sack/and neither to eate nor drynke vntyl nyght/and all the whyle to pray and to do almose dedes & shew mercy. And at euen they eate flesh & what God gaue sobirly as litle as wold sustayne the body &c. The popes fast is comenly/ only to eate no fleshe. I say not loke howe lene they be/but cō sydre what tamynge of the fleshe it is to eate ten or twenty maner of fysshes dressed after the costlyest maner, & to sytt a cople of houres and to poure in of the beest wyne and ale that may be gotten. And at nyght to bāket wt dew (as they say) of all maner of frutes and confeccyons marmelad, Succad, grenegynger, comfettes, sugreplate/with malmesay and romney burnt with Suger, Synamonde and cloues, with bastarde/ mulcadel and ypocrasse. &c. Thynke ye not that suche deues with drynkynge a pece of saltefysshe or a pyckrell/dothe not tame the body excedyngly?

Fast. Howe the Iewes d- fast.

Fast. The pope fast.

Furthermore that the true entent is away bothe of theyr fastynge and prayers/it is euydent, fyrst by the multeplyenge of them/for when the Iewes had loste the vnderstandyng of theyr sacrefyces and dyd beleue in the worke/ then they were mad vpon them, that well was he that coulde robbe hym selfe to offer moost in so much that the prophetes cried out agaynst them/that theyr offerynges stanke in the nose of

Fastynge. The true entent is away from the popes fastynge.

se of God. And oures had so multeplyed theyr fastynge that they coulde no lenger bere them. At the begynninge they were tollerable for the vauntage, quia leuis est labor cum lucro. But when they had purchased ynough and ynough agayne, they became ītollerable. And therfore all our monkes whose professyon was neuer to eate flesshe, set vp the pope and toke dispensacyons bothe for that fast and also for theyr strayte rulers, and made theyr strayte rules as wyde as the hodes of their cowles. And as for the ypocresy of the fratrye where they eate but inuisyble flesshe, or that is interprete to be no flesshe is spoken of in other places. A nother proffe is that they so longe a tyme haue geuen pardons of the merytes of theyr fastynge / as though they had done more then ynough for them selues, and of that marchaundyse haue gotten all they haue, & haue brought the knowledge of Christes bloude clene into darckenesse And last of al what shal I say of the open ydolatry of innumerable fastes, of saynt Brandons fast, saynt Patryckes fast, of. iiii. holy fridayes of saynt Antonyes betwene saynt mary dayes, of our lady fast, ether. vii. yere the same daye that her day falleth on in marche and then begynne, or one yere with brede and water, and al for what purposes, ye knowe well ynough and of suche lyke, I trowe ten thousande in the worlde. And who hathe rebuked them?

Monkes made the pope a god for hys dispencyons.

Se that ye gather you not trea-

sure

cure vpon ẏ erthe, where ruste and mothes corrupte, & where theues breake vp and steale. But gather ye you treasure in heuen, where neither rust nor mothes corrupte, and where theues nether breke vp nor steale. For where your treasure is, there wylbe your hartes also.

Note the goodly ordre of Christes preachynge. Fyrst he restored the true vnderstandynge of the lawe. then the true entent of the workes. And here cõsequẽtly he rebuketh the mortal fo & sworne ennemy both of true doctryne and true lyuynge, whiche is couetousnesse the rote of all euell sayth Paule. i. Tim. vi. Couetousnesse is ymageseruice Collo. iii. Yt maketh men to erre from the fayth. i. Timo. vi. Yt hath no parte in the kyngedome of Christ and god. Ephe. v. Couetousnes hardened the harte of Pharao that the fayth of the myracles of god coulde not synke in to it. Couetousnesse dyd make Balam which knewe al the truthe of God to hate it, and to geue the most pestilẽt & poyson councell agaynst it that harte coulde ymagyne. euen for to destroy it yf it had bene possible. Couetousnesse taught the false prophetes in the olde testament to enterprete the lawe of God falsly / and to peruert the meanynge and entente of al the sacrificesse and ce-

Couetousnes what pestilence it is.

remonyes / and to flee the true preachers that rebuked them.

And with theyr falfe perfuafions they dyd leade all the kynges of Iſrael out of the ryght way / and the moſt parte of the kynges of Iuda alſo. And Petre in the ſeconde chaptre of his ſeconde epiſtle propheſyeth that there ſhuld be falſe teachers amonge vs, that ſhoulde folowe the way of Balam (that is to ſay for couetouſenes perſecute the truth) and thorow couetouſeneſſe with fayned wordes to make merchaundyſe of the people, and to bringe in damnable ſectes to. And here ye haue an infallible rule that where couetouſneſſe is, there is no truthe / no thoughe they call them ſelues the churche & ſay therto that they can not erre. Couetouſeneſſe kepte Iudas ſtyll In vnbelefe though he ſawe and dyd myracles alſo in the name of Chriſte, and compelled hym to ſell hym to the ſcribes and phareſeyes, for couetouſneſſe is a thynge mercileſſe. Couetouſnes made the phareſeyes to lye on Chriſte, to perſecute hym and falſly to accuſe him And it made Pilate though he founde him an innocent yet to ſlaye him. It cauſed Herode to perſecute Chriſte yet in hys cradel. Couetouſnes maketh ypocrites to perſecute the truth agaynſt their owne conſciences, and to lye to prynces, that the true preachers moue ſedicion and make their ſubiectes to ryſe agaynſt them, and the fayde couetouſneſſe maketh the prynces to beleue their wycked perſwacions and to lende theyr ſwerde to ſheed

ynnocent

yntiocent bloude.

Finally couetousnes maketh many (whome the truthe pleaseth at the begynnynge) to cast it vp agayne and to be afterwarde the mooste cruell ennemyes therof, after the ensample of Symon Magus. Act. viii. Ye and after the ensample of Sir Thomas More. K. whiche knewe the trouth & for couetousnes forsoke it agayne and conspired first with the Cardinall to dysceaue the kynge and to leade him in darcknes. And afterwarde when the lyght was sprongе vpon them & had dryuen them clene out of the scrypture/and had delyuered it out of theyr tyranny, and had expelled the darcke stynkynge myst of their deuelyshe glosses, and had wyped away the cobwebbes whiche those poysoned spyders had spreade vpon the face of the clere texte/so that the spiritualtye (as they call themselues) were asshamed of theyr parte, as shamelesse as they be, yet for all that. Couetousnesse blynded the eyes of that glerynge foxe more and more and hardened hys harte agaynst the trouthe/with the confydence of hys paynted poetry, babyllynge eloquence and iuggelynge argumentes of sutle sophistry, grounded on his inwrytten verities, as true and as autentycke as his story of Vtopia. Paule therfore byddeth Timothe to charge the ryche to beleue in the lyuynge God and not in theyr vncerten ryches, for it is impossible for a couetouse ydolater or ymageseruer that trusteth in the deed God of his ryches, to put his trust in the lyuynge God. More.

One myserye is that they which here gather and lay vp / can not tell for whome. Another is, rust, canker, mothes and a thousande myssortunes beside theues, extorcioners, oppressers and myghty tyrauntes, to the whiche the ryche be euer a pray. And though they prosper to the ende outwardely / yet feare euer gnaweth their hartes inwardly. And at the houre of deth they knowe and fele that they haue gathered naught / and then sorowe they and are lyke one that dremeth of rycheſſe / and in the mornynge when he fyndeth naught / is heuye and sorye for the remembraunce of the pleasaunt dreme. And fynally when they be moost lotheſt to dye and hope to lyue longe then they perysshe sodaynly / after the ensample of the ryche man whiche entended to make hym larger barnes and storehowses. Happy therfore is he that layeth vp treasure in heuen and is ryche in fayth and good workes, for the rewarde therto promysed shal God kepe sure for hym, No mā can take it away. Here is not forboden to haue ryches. But to loue it, to truſt in it, and to be carefull for it. For God hath promysed to care for vs and to geue vs ynough and to kepe that which is gotten, yf we wyl care to kepe his cōmaundementes. What so euer office or degree thou art in, in this worlde, do the duty of thyne office dylygently and truſt in God and let him care. If thou be an husband mā, Eare and sow and husbande thy grounde and let God alone for the reſt, he wyl care to make it growe plenteously

Luc. xii.

teousnye and to sende seasonable wether to haue it in/and wyl prouyde the a good market to sell.&c.

In lyke maner yf thou be a kynge, do the office of a kynge, and receaue the dueties of the kynge, & let God care to kepe the in thy kyngdome. His fauoure shall do more for the then a thousande myllyons of golde/and so of all other. He that hath but a lytle and is sure that God shall kepe bothe him and it, is rycher then he which hath thousandes, and hath no nothre hope then that he and it must be kepte with his owne care and polycy.

And finally marke one poynte in Luke. xiiii. none of them that refuseth not al that he possesseth can be my disciple, that is/he that casteth not away the loue of all worldly thynges can be no scoler of Christes to lerne his doctryne. Then he addeth that salt is good, but if the salt be vnsauery or hath lost hys vertue/what can be seasoned therwith/verely nothynge. Now by salt is vndrestande the doctryne, and the meanynge is, if ye be couetouse and loue worldly thynges, it wyll corrupt the salte of your doctryne, so that what so euer you poudre therwith it shalbe more vnsauery then before.

Luke. x

Couetou
nes make
the salt o
Goddes
worde v
sauerie.

Where your treasure is/there are your hartes, If your treasure be in the worlde, so is the loue of your hartes. And yf ye loue the worlde and the thynges of the world/the loue of God is not in you, & the loue of God is the loue of his cōmaundemētes, and he that loueth

Couetou
nes make

not Goddes commaundementes shalt neuer preache them truly, because he loueth them not But shall corrupte them with glo ses that they may stande with that whiche hys harte loueth/ and vntyll they haue a nother sence then euer God gaue them. Ergo no couetouse person can be a true prophete. It is not for naught the that Christ so ofte and so dylygentlye warnethe his dyscyples to beware of couetousnes. as of that thynge whiche he wyst well had euer corrupte the worde of God and euer shulde.

The lyght of thy body is thyne eye, wherefore yf thyne eye be syngle, al thy body shalbe full of lyght. But and yf thyne eye be wycked, then shal thy whole body be darcke If therfore the lyght that is in the be darckenesse, howe great is that darckenesse.

Note the conclusion with a propre simylitude. The eye is the lyght of the body, & by the lyght of the eye all other membres se and are gouerned. As longe as the eye seyth, hande and fote do their duties, nether is there any feare that a man shulde stomble or fall into fyre or water. But yf the eye be blynde, all the body is blynde, and that so blynde that there is no remedy at all / set a candell before hym he seyth not, geue him a lanterne in his hande, and yet he can

cannot go strayght, Bringe hym out into the
lon and poynte hym vnto that which thou wol-
dest haue hym se, yt boteth not. Euen so, if cou-
touseneſſe haue blynded the ſpirituall eye and
peruerted the ryght entent of the lawe of God
and of the workes cõmaunded by God and of
the ſacrefyce / ceremonyes and ſacramentes /
and of all other ordinaunces of God (which en
tent is the ſpiritual eye) then is all the doctryne
darcke and verye blyndeneſſe / ye and then how
darcke is the darckeneſſe, when that whiche is
pure blyndeneſſe is beleued to be lyght? howe
darcke is the doctryne of them that teache that
a man may compel God with the workes of fre
wyll to gyue them hys fauoure and grace / or
make God vnryghtwyſſe? Howe darcke is the
doctryne of thē which (to yᶜ rebuke of Chriſtes
bloude) teache that workes do iuſtefy before
God and make ſatiſfaccyon for ſynnes? howe
blynde are they which thynke prayer to be the
paterynge of many wordes and wyll therfore
not only be prayſed and payed of the worlde,
but alſo by the tytle therfore chalenge heuen
and not by the merytes of Chriſtes bloude?
Howe darcke is the doctryne of them whoſe
fayth is only and alto gether in apoyntmentes
which they them ſelues haue fayned betwene
them and God, vnto which yet God neuer ſub-
ſcribed, In which alſo they aſſygne what worke
and howe muche they wyll do, and what re-
warde, and howe great God muſt geue them, or
chooſe whether he wyll be vnryghtwyſſe?

Cou-
nes ca
Darcl

Howe darcke is the doctryne of them that say stysflye that the worke of the sacramentes in it selfe (not referrynge it to stere vp the fayth of the promyses annexed to them) do the iustefy, and affirme that bodely payne for the payne it selfe (not referrynge it ether to the loue of the law of God or of their neyboure) do the please God? How darcke, dāpnable and deue selshe is the doctrine of them which not onely thynke lucre to be the seruice of God, but also are so ferre past al shame that they affyrme they be the holy church and can not erre, and al that they decre, must be an article of our fayth, and that it is dāpnable once to doubte or serche the scrypture whether theyr doctryne wyll therto agre or no, But say their decrees must be beleued as they sounde, how contrary so euer the scripture be, and the scripture must be expounded and made agre to them. They nede not to regarde the scripture, but to do and say as their holy gooste moueth them, and yf the scrypture be contrary, then make it a nose of waxe and wrest it thys way and that way tyll it agree.

Fayth of workes was the darckenesse of the false prophetes, out of the whiche the true coulde not drawe them. Fayth of workes was the blyndenesse of the phareseyes, out of the which nether Iohan Baptist nor Christ coulde brynge them And though Iohn Baptist pyped to the with reasons of the scrypture inuincible, and Christ therto added myracles. yet the phareseyes wolde not daunce. For Iohn Baptist (as they

they thought) was to madde to lyue so strayte a lyfe, and to refuse to be iustefyed therby: And as for Christ and his disciples, the phareseyes were muche holyer them selues, fasted oftener, prayed thycker, ye & vttered much mo wordes in theyr prayer then they. Fayth of workes is that belefe of the turckes and Iewes which dryueth them euer awaye from Christe. Fayth of workes hath ben that lyght of darckneſſe in which a great parte of vs Christe haue walkyd euer sence Pelagius & Faustus, wel aboue .xii. C. yeres, and euer mo and mo, and in which al our relygiouse haue walked all and more to this foure or fyue hundred yete, and in whiche the prestes also haue walked a longe season, the lorde brynge them out agayne.

Fynally how darcke is the darckneſſe when a phareſey and a very Pelagyan standeth vp, and preacheth agaynst the phareſyes and the Pelagians and is alowed of all the audience? And in conclusion when the worlde euer sence it began hath and dothe of naturall blyndeneſſe beleue in their owne workes, then yf the scripture be peruerted to cõfirme that erroure howe sore are theyr hartes hardened and howe depe is that darckeneſſe. Darckne

No man can serue two masters, for he shall ether hate the one, and loue the other, or cleaue to the one, and despise the other, ye can not

serue God and Mammon.

Mammon what it is.

Māmon is ryches or aboūdaunce of goodes. And Christe concludeth with a playne similitude, that as it is impossible to serue two contrary masters, & as it is impossible to be retayned vnto two dyuerse lordes whiche are ennymyes one to the other, so is it impossible to serue God and Mammon Two masters of one minde and one wyl myght a mā serue, for if one wyll, one mynde and one accorde be in twenty then are they all but one master, And two maysters where one is vndre the other and a substitute, may a man serue. For the seruyce of the inferior is the commaundement of the superior As to serue & obeye father, mother, husbande, master and lorde is Goddes commaundement. But and yf the inferyor be of a contrary wyll to the superior, and commaunde any contrarye thynge, then mayst thou not obey. For nowe they be two contrary masters. So God and Māmon are two contrary masters, ye two contrary Goddes, and of contrary commaundementes ¶ God sayth, I thy lorde God am but one, and me shalte thou serue alone, that is, thou shalte loue me with all thine harte, or wt thine whole harte, with all thy soule and with all thy myght Thou shalte nether serue, obeye or loue any thynge saue me and that I byd the, and that as ferre and no ferther then I byd the.

Mammon s a God.

¶ And Māmon sayth the same. For Mammon wylbe a God also and serued and loued alone

God

¶ God sayth, se thou loue thy neyboure, that thou laboure with thyne handes to gette thy lyuynge and some what aboue to helpe hym.

¶ Mamon sayth, he is called thy neyboure, because he is nye the. Nowe who is so nye the as thy selfe. Ergo proximus esto tibi / that is loue thy selfe, and make lewde and vyle wretches to laboure dyligently to gette the as muche as thou mayst, and some scrappes aboue for them selues. Or wylt thou be perfecte? Then disguise thy selfe and put on a gray cote, a blacke or a pyed and geue thy selfe to deuocion, despice the world and take a couetouse (I wolde say a contemplatiue lyfe) vpon the. Tel the people how hote purgatory is, and what paynes there must be suffered for smal fautes. And then geue mercyfully a thousande folde for one, spirituall for temporall, geue heuen / and take but house and lande and folyshe temporall thynges.

Mammon make me disguise the selue

¶ God sayeth, iudge trulye betwene thy brethren / and therfore take no gyftes. Mammon sayth, it is good maner and a poynte of curtesy to take that is offered. And he that geueth the loueth the better then suche a churle that geueth the naught / ye and thou arte more bounde to fauoure hys cause?

¶ God sayth, sell and geue almose. ¶ Mamon saythe laye vp to haue ynoughe to mayntene thyne estate and to defende the from thyne enymyes and to serue the in thyne age, &c.

For as muche then as God and Mammon be two so contrary masters / that who so euer will serue

The seruauntes o

ſerue God muſt geue vp Mammon, and all that wyll ſerue Mammon muſt forſake God, it folo-weth that they which are the ſworne ſeruauntes of Mammon, and haue his holy ſpirite, and are his faythfull church, are not the true ſeruauntes of God / nor haue hys ſpirite of truthe in them or can be hys true churche. More ouer ſeynge that God and Mammon be ſo contrary that goddes worde is dethe in Mammons eare, and hys doctryne poyſon in Mammons mouthe / it foloweth that if the miniſtres of Goddes word do fauoure Mammon, they wyl ſo faſſyon their ſpeche and ſo ſounde their wordes that they may be pleaſaunt in the eares of Mammon.

Fynally alonely to haue rycheſſe is not to be the ſeruaunt of Mammon, but to loue it and cleue to it in thyne harte. For yf thou haue goodes only to maynteyne the office whiche god hath put the in, and of the reſt to helpe thy neyboures nede, ſo art thou lorde ouer thy Mā mon & not hys ſeruaūt, Of them that be ryche / how ſhalt thou knowe the maſter of Mammon frō the ſeruaunt? verely firſt by the gettynge, ſe cōdarely when his poore neyboure cōplayneth yf he be Mammons ſeruaunt, Māmon wyl ſhut vp his harte and make him without cōpaſſyon. Thyrdly the croſſe of Chriſte wyl try them the one from the other. For when perſecucyon aryſeth for the worde, then wyl the true ſeruaūt of Chriſte byd Māmon adewe. And the faythfull ſeruaūt of Mammon wyl vtter his ypocreſy, & not only renounce the doctryne of Chriſte / but alſo

also be a cruel and a sharpe persecuter therof/ to put away al surmyse, and that his fydelyte whiche he hath in hys master Mammon/ may openly appere.

Therfore I say vnto you, care not for your lyues what ye shal eate, or what ye shall drynke, nether for your bodyes what ye shall put on. Is not the life more then mete, and the body more then the rayment?

He that buyldeth a costely house euen to the tylynge/ wyll not leue there and lose so great cost for so small a tryfle more. No more wyll he that gaue the so precyouse a soule and so beutyfull a body/ let ether of them perysshe agayne before the day/ for so small a thynge as fode or rayment. God neuer made mouthe, but he made mete for it/ nor body but he made rayment also. How be it Mãmon blyndeth our eyes, so that we can nether se nor iudge a ryght

Beholde the fowles of the ayer, how they sow not, nether reape nor gather in to storehouses, and yet your heuenly father feadeth them. And are not ye farre better then they? Which of you with takynge thought, is able to put one cubett

vnto

vnto hys stature.

Byrdes
d bestes
che vs to
ut away
re.

He that careth for the leest of hys creatures wyll muche more care for the gretteſt. The byrddes of the ayre and beastes preche all to vs that we shulde leue carynge and put our trust in our father. But Mammon hathe made vs so dul and so clene without capacite that none ex ſample or argument be it neuer so vehement/ can entre the wyttes of vs/ to make vs se or iudge a ryght. Fynally what a madnes is it to take so great thought for fode or rayment/ when the welthe/ helthe/ lyfe of thy bodye and al to gether is out of thy poure. If al the world were thyne thou couldeſt not make thy ſelfe one ynche lenger nor that thy ſtomacke ſhall dyſgeſte the mete that thou putteſt in to it. No thou art not ſure that that which thou putteſt in to thy mouth ſhall go thorowe the or whether it ſhall choke the. Thou canſt not make when thou lyeſt or ſytteſt downe that thou ſhalt aryſe agayne/ or when thou ſleapeſt that thou ſhalt awake agayne, or that thou ſhuldeſt lyue one houre lenger. So that he whiche cared for the when thou couldeſt not care/ muſt care for the ſtyll or elles thou ſhuldeſt peryſhe. And he wyll not care for the to thy ſoules profyte/ yf thou myſtruſt hym and care for thy ſelfe.

And for rayment why take ye thought: Beholde the lylyes of the felde, how they grow, they labour not

not, nether spyn. And yet I say to you that euen Salomon in all hys glorie was not apparelled like one of thē. wherfore if the grasse which is to day in the feldes and to morowe shalbe cast in to the furnace, God so clothe, howe muche more shall he doo the same vnto you, O ye of lytle fayth:

Not only fowle and beast, but also tre, erbe, & al the flowres of the erthe do crye vnto vs to trust God to cast awaye all care that is coupled with couetousnesse of more then suffycient to beare the charges whiche we haue in our handes by the reason of the state we be in the worlde, and all care that is annexed with mystrust that God shulde not mynister ynough to beare all our charges, yf we endeuer our selues to kepe hys commaundementes and to doo euery man hys crafte or offyce he is in trulye / and (when God to proue vs / sofferyth vs to haue nede of our neyboures) we fyrst complayne to God, and desyre hym to prepare the hartes of our neyboures agaynst we come to desyre theyr helpe. Care.

But Mamon pypeth a nother songe, sayenge yf thou shuldest make no nother maner of laboure for a benefice, then as yf thou careddest Mammon.

not

not whether thou haddest it or haddest it not, it wolde be longe yer thou gatteſt one, al wolde be take out of thyne hande? I anſwere, as the labour was to get it, ſuche ſhal be thy behauor in it, as thou flatteredeſt to haue it, ſo ſhalt thou in it. And as thou boughteſt and ſoldeſt to get it, ſo ſhalt thou ſell in it to be fauoure and to be ſet by in the worlde. If thy principal entent that thou ſekeſt a benefice for, be lucre / then
Act. 8. take hede to the enſample of thy forefather Symon magus / Let thy care therfore be to do the office that God putteth the in truly, & the bleſſynge that he coupleth therto that take with thankes / and nether care nor couet farther.

Take no thought therfore ſayenge, What ſhall we eate or what ſhall we drynke, or what ſhall we put on: al theſe thynges the hethen ſeke. Ye & your heuenly father knoweth that ye nede al theſe thynges. But ſeke fyrſt the kyngedome of God and the ryghtwyſneſſe therof and all theſe thynges ſhalbe mynyſtred vnto you.

Be not lyke the hethen which haue no truſt in God nor hys worde / nor beleue any lyfe to come / let them vexe them ſelues and eche bea deuell to another for worldly thynges. But cumforte

comforte thou thy ſelfe with the hope of a bet ter lyfe in another worlde, euer aſſured that thou ſhalt haue here ſuffycient, onely yf thou kepe couenaunt with the lorde thy God, and ſeke hys kyngedome and the ryghtwyſeneſſe therof aboue all thynges. The kyngedome of God, is the goſpell & doctryne of Chriſt. And the ryghtwyſnes therof, is to beleue Chriſtes bloude for the remyſſyon of ſynnes. Out of whiche ryghtwyſneſſe ſpryngeth loue to God and thy neyboure for hys ſake, whiche is alſo ryghtwyſneſſe as I haue ſayd afore, ſo farre as it is perfecte, and that whiche lacketh is ſupplyed by fayth in Goddes worde, in that he hath promyſed to accepte that, tyll more come Then foloweth the outwarde ryghtwyſneſſe of workes by the which and dyligent recordinge of Goddes worde together, we growe and waxe perfecte & kepe our ſelues from goynge backe and loſynge the ſpirite agayne.

Couenaunt kepe couenaunt with God and he ſhall kepe pro myſe with the.

Kyngedō of heuen what.

Ryghtwy nes of the kyngdom of heuen what it is.

And theſe haue our ſpiritualty with theyr corrupte doctryne myngled to gether that is to ſay, the ryghtwyſnes of the kyngedome of God, which is fayth in Chriſtes bloude and the outwarde ryghtwyſnes of the mēbres that we aſcrybe to yᶜ one that pertayneth to the other.

Seke the kyngedome of heuen therfore and the ryghtwyſneſſe of the ſame, & be ſure thou ſhalt euer haue ſufficient, and theſe thynges ſhalbe mynyſtred vnto the, that is to ſay, ſhall come of their owne accorde by the promiſe of God, ye Chriſt promyſeth the an hunderfolde

euen in this lyfe, of all that thou leueſt for hys ſake. If that were true wolde ſome ſay, who wolde not rather ſerue him than Mammon? yet is it true. For firſt if thou be ſeruaunt of Mammon, thou muſt kepe thy God, & thy God not the. And euery man that is ſtronger then thou wyll take thy God from the. Moreouer God wyll take ether the frome thy Mammon, or thy Mãmon from the, yer thou woldeſt, to aduẽge him ſelfe of thy blinde vnkyndenes, that when he hath made the and geuen the all, thou forſakeſt him and ſerueſt his mortall enemye. But yf thou folowe Chriſt, all the worlde (and let them take all the deuelles in hel to them) ſhall not be able to dyſapoynte the of a ſufficient lyuynge. And though they perſecute the frome houſe to houſe a thouſãde tymes, yet ſhal God prouyde the of another with all thynges ſufficient to lyue by. Nowe compare the ſurety of his with the incertaynty of the other, and then the bleſſed ende of this (that heuen is promyſed the alſo) with the myſerable departynge from the other ſo ſore agaynſt thy wyl, & then yᵉ deſperacion that thy harte feleth that thou art alredy in hel. And thẽ may not this be wel called a thouſande folde more then the other?

Care not then for the day folowynge, but let the day folowynge care for it ſelfe. For the day that is preſent, hath euer ynough of hys

owne

owne troble.

Care.

If thou looke well on the couenaunt that is betwene the & thy lorde God, on the one syde, and the temptacions of the worlde, the flesshe and Satan on the other/ thou shalte sone perceyue that the day present hath euer ynough to be cared for/ and for whiche thou must crye instantlye to God for helpe also/ though thou do thy best. Nowe then seynge the day present is euer charged with her owne care/ what madnesse is it to lade vpon her also the care of the day folowyng. ye the care of a yere, ye of .xx. yere, or as though thou neuer entendest to dye & to torment and vexe the soule thorow mystrust and vnbelefe, & to make thy lyfe sowre and bytter and as vnquyete as the lyfe of the deuelles in hell?

Therfore care day by day/ and houre by houre ernestlye to kepe the couenaunt of the lorde thy God, and to recorde therin day and nyght and to do thy parte vnto the vttermoste of thy power. And as for Goddes parte let him care for it him selfe, and beleue thou his wordes stedfastly & be sure that heuen & erthe shal soner perysshe then one iote byde behinde of that he hath promised. And for thyne owne parte also, care not of that maner/ as though thou shuldest doo all alone. Naye. God, hath fyrst promysed to helpe the/ Secondarely to accepte thyne harte, & that lytle that thou art able

able to doo, be it neuer so imperfecte, Thyrdly though wynde, wether and the streame cary the cleane contrary to thy purpose yet because thou bydest styll in thy professyon / redy to turne the ryght course as sone as the tempest is a lytle ouer blowen, God promyseth to forgeue that, and not the lesse to fulfyl his promyses of one iote.

Tempte. why God letteth hys chyldrē be tēpted wt aduersite.

Dothe Christe so defende hys, that they neuer come in daunger of trouble? yes they come in to suche straytes ofte that no wytte nor reason can se any way out / saue fayth only is sure that God hath and wyll make away thorowe But that tēptacion is but for an houre to teche them / and to make them fele the goodnes of theyr father / and the passyons of theyr brethren and of theyr master Christ also. It is but as a louynge mother / to make her chylde to perceaue and fele her kyndenes (to loue her agayne and be thankfull) letteth it hunger in a mornynge. And when it calleth for his breakfast maketh as she herde not, tyll for payne & impacience it begynneth to cry a good. And then she stylleth it & geueth it all that it asketh and more to / to please yt. And when it is peaced and begynneth to eate, and reioyseth and is glade and fayne / she asketh who gaue the that / thy mother? and yt sayth ye, Then sayth she, Am not I a good mother that gyue the all thynges? and it answereth / ye. And she asketh, wylt thou loue thy mother. &c. And yt sayth ye, and so cometh it to the knowledge of hys mother

mothers kyndeneſſe/and is thankfull. Suche is the temptacyon of Chriſtes electe, and other wyſe not.

Here is not forboden all maner of care. but that worldly and deuelſhe care that ſpringeth of an inordinat loue to worldly thynges, and of miſtruſt in God. As for an enſample. I couet inordynatly more then ſuffycyent, or but euen that I haue nede of. And it (becauſe I myſtruſt God & haue no hope in him, & therfore pray not to him) cometh not, Then I mourne / ſorow and pyne away / and am whole vnquyet in myne harte. Or whether I haue muche or but ſufficient, and loue it inordynatly, then I care for the kepynge. And becauſe I miſtruſt god & haue no hope in him, that he wyl helpe me therfore when I haue locked dores, chambres and cofers. I am neuer the nere at reſt, but care ſtyl & caſt a thouſande parelles, of which the mooſt parte were not in my myght to aduoyde though I neuer ſlept. And where thys care is, there can the worde of God haue no reſtynge place, but is choked vp aſſone as it is ſowne.

What care is forbod

There is a nother care that ſpryngeth out of the loue of God (for euery loue hath her care) and is a care to kepe Goddes cõmaundemẽtes This care muſt euery man haue. For a man lyueth not by brede only / but muche more by euery worde that procedeth out of the mouth of God. The kepynge of Goddes commaundemẽt is the life of a man, as wel in this world

Care. what care euery man ought to haue.

Goddes cõmaundes

as in the world to come. As child obey father and mother. that thou mayst longe lyue on the erthe. And by father and mother is vnderstāde all rulers. whiche yf thou obeye, thy blessynge shalbe longe lyfe, and contrarye if thou disobeye, short lyfe, and shalt ether perysshe by the swerde or by some other plage, and that short lye. And eueu so shall the ruler, yf he rule not as God hath cōmaunded. Oppresse thou a wedowe and fatherles children (sayth God) and they shal cry to me, and I wyl here their voyce and then wyll my wrath waxe whote / so that I wyl smyte you with swerde, and your wyues shalbe wydowes and your children fatherles.

Some wyll say, I se none more prosper or longer contynue then those that be most cruell tyrauntes. what then? yet say I that God abydeth euer true For where he setteth vp a tyraūt and contynueth hym in prosperite, it is to be a scourge to weked subiectes that haue forsaken the couenaūt of the lorde their God. And vnto thē his good promises pertayne not, saue his curses onely. But yf the subiectes wolde turne and repent & folowe the wayes of God he wold shortely delyuer them. How be it yet where the superyor corrupteth the inferyor which else is dysposed ynough to goodnesse, God wyll not let them longe contynue.

ient is
aannes
yfe.

Exod. xx.

why God
offereth ty
auntes to
prospere.

FINIS.

¶ An exposition of the .vii. Chapter.



Udge not, that ye be not iudged. For as ye iudge, so shall ye be iudged. And wt what measure ye meate wt ỹ same shal it be measured to you agayne. Why lookest thou on the mote that is in thy brothers eye, and markest not the beame that is in thyne owne eye? Or howe canst thou say to thy brother. Let me plucke out the mote out of thyne eye, and beholde, there is a beame i thyne owne eye? Thou ypocrite, plucke fyrst the beame out of thine owne eye, and then thou shalte se clerlye to plucke the mote out of thy brothers eye.

dgynge.

Thys is not meant of the temporall iudgementes, for Christe forbade not that, but ofte dyd stablishe it, as do Peter and Paule in their epistles also. Nor here is not forboden to iudge those dedes which are manifest agaynst the law of God, for those ought euery Christen man to persecute, yet must they do it after the ordre that Christ hath set. But when he saythe, ypocrite, cast out fyrst the beme that is in thyne owne eye, it is easie to vnderstande of what maner of iudgynge he meanethe. ¶ The ypocrites wyll haue fastynges, prayenges, knelynge, crouchynge, duckynge and a thousande ceremonyes of their owne inuēcion. And who so euer doo not as they do, him they counte a dampned soule by and by. To Christ they say, why fast not thy disciples, as the pharesyes do why plucke they the eares of corne and rubbe them in theyr handes (though they dyd it compelled with pure hunger) and do that is not lawfull on the Saboth day? why breake ye the tradicions of our elders/and washe not when ye sytt downe to mete? ye and why doest thou thy selfe heale the people vpon the holyday? why dyddest thou, not only heale him that was bedred. xxxviii. yeres, but also badest hī bere his beed away vpon the saboth day? Be there not workyng dayes ynowe to do good dedes to the prayse of God, and proffyte of thy neyboure, but that thou must breake thy Sabothe day? He can not be but a dāpned person that breketh the holyeday / and despyseth the ordynaunce

hat iudgynge is buked.

ordinaunce of the holy church.

He eateth butter a frydayes without a dispē sacion of our holy father the pope, ye & kake brede made with mylke and egges to / and whyte mete in lent, he taketh no holy water when he comethe to the churche, he hereth no masse from sonday to sonday. And ether he hath no bedes at al. or else thou shalt not here a stone clynke in the hande of him, nor yet hys lyppes wagge al the masse and mattens while &c? O ypocrite, cast out first the beme that is in thyne owne eye. and then thou shalt se better. Thou vnderstandest al Goddes lawes falsly / and therfore thou kepest none of them truly / his lawes require mercy & not sacrifice. More ouer thou hast a false entent in all the workes that thou doest, and therfore are they al dampnable in the sight of God, ypocrite cast out the beame that is in thyne owne eye, lerne to vnderstande the lawe of God truly, and to doo thy workes a ryght, & for the entent that God ordeyned them, And thē thou shalt se whether thy brother haue a mote in his eye or not / and yf he haue howe to plucke it out / and else not.

The beame.

Ceremonies, he that breaketh vnite for 3ele of ceremonies vnderstādeth not Goddes lawe.

¶ For he that knoweth the entent of the lawe and of workes though he obserue a thousande ceremonyes for his owne excercise, he shal neuer cōdempne his brother or breke vnite with him, in those thynges which Christ neuer commaunded, but lefte indefferent. Or yf he se a mote in his brothers eye, that he obserueth not wt his brothren some certen ordinaunce made

eremo-
res.

for a good purpose because he knoweth not the entent, he wyl plucke it out fayre & softely and enstructe hym louyngely, & make hym wel cõtent. which thynge yf our spirituall wold do, men wolde not so abhorre to obey theyr tyrannye. But they be ypocrites & do and cõmaunde all theyr workes for a false purpose/ and therfore iudge, slee and shede theyr brethrens bloude mercyleslye. God is the father of all mercy, and therfore gaue not ypocrites suche absolute power to compell theyr brethren to obey what they lyst or to slay thē with out pytye, shewynge ether no cause of their cõmaundementes at al, but so wyl we haue it/ or elsse assignynge an entent dampnable and contrary to all scripture, Paule. Ro. xiiii. sayth to thē that obserued ceremonies, that they shulde not iudge them that dyd not, for he that obserueth and knoweth not the entent iudgeth at once, and to them that obserued not that they shulde not despice them that obserued, he that obserueth not, ought not to despice yᵉ weknes or ignoraunce of his brother, tyl he perceaue that he is obstinate and wyl not lerne. More

leasure.

ouer suche measure as thou geuest, thou shalte receaue agayne, that is, yf thou iudge thy neyboure. God shall iudge the, for yf thou iudge thy neyboure in suche thynges / thou knowest not the lawe of God, nor the entent of workes / and arte therfore condempned of God, &c.

Gyue

Gyue not that holy thynge vnto dogges, nether cast your perles before the swyne, lest they treade the vnder their fete, and ỹ other turne agayne and all to teare you.

Dogges

The dogges are those obstynate and indurate, which for the blyndnesse of theyr leuen/ wherwith they haue soured both the doctrine & also yᵉ workes, malycyously resyst the truth and persecute the mynystres therof, and are those wolues amonge whiche Christe sendeth hys shepe, warnynge them/ not only to be synple and pure in theyr doctryne, but also wyse & circumspecte & to beware of men, For they shulde brynge them before iudges & kynges and slay them/ thynkynge to do God seruice therin, that is as Paule to the Romaynes testifyeth of yᵉ Iewes, for blindnesse to their owne false and fayned ryghtwysnesse/ persecute the ryghtwysnesse of God.

Swyne.

The swyne are they whiche for al they haue receaueth the pure Gospell of Christ, wyll yet contynue styll in synne, and rowle them selues in the podel and myer of their olde fylthye cõuersacion, and bothe before the ignoraunt and also the weake, vse the vttermost of their libertye, enterpretynge it after the largest fassyon/ and mooste fauoure of the fleshe, as it were the popes pardon, and therwith make the truthe euell spoken of/ that thousandes whiche else myght

myght haue ben easely wonne, wyll nowe not once here therof, and stere vp cruell persecucion, whiche els wolde be muche easyer, ye and sometyme none at all. And yet wyll those swyne, when it cometh to yᵉ poynte abyde no persecucion at all. But offer them selues wyllynge euen at the fyrst chope for to deny yer they be scasly apposed of their doctryne Therfore lay first the law of God before them, and call them to repentannce. And yf thou se no hope of mendynge in them, sease there and go no further, for they be swyne. ¶ But alas, it euer was and shall be that the greater nombre receaue the wordes for a newnesse and curiosite (as they say) and to seme to be somewhat and that they haue not gone to schole in vayne they wyll forth with yer they haue felte any chaunge of lyuynge in them selfe, be schole masters and begyn at libertie, & practise openly before their dyscyples. And when the phare seyes se their tradycions broken they rage and persecute immediatly. And then our newe scholemasters be nether grounded in the doctryne to defende their doynges, nor rooted in yᵉ professiō of a new life to suffre wᵗ Christ &c

Aske and it shalbe geuen you, seke and ye shall synde, knocke and it shalbe opened vnto you. For all that aske receaue, and he that seketh syndeth, and to him that knocketh

it shalbe

it shalbe opened. For what man is it amonge you, yf his son axed hym bread, that wolde proffre hym a stone? Or yf he asked hym fyshe, wolde he offre him a serpent If ye then whiche are euel knowe to geue good gyftes to your chyldren, howe muche more shall your father whiche is in heuen, geue good thynges to thē that aske him

Fyrst note of these wordes, that to pray is Goddes commaundement, as it is to beleue in god, to loue God or to loue thy neyboure, and so are almose and fastynge also. Nether is it possible to beleue in God, to loue him or to loue thy neyboure, But that prayer wyl spryng out ther hence immedyatly. For to beleue in God. is to be sure that al thou hast is of hym. and all thou nedest must come of him. whiche yf thou do thou canst not but cōtinually thanke him for his benefites whiche thou contynually without ceasynge receauest of his hande, and therto euer cry for helpe. for thou art euer in nede, and canst no whence els be holpen. And thy neyboure is in such necessite also, wherfore yf thou loue him, yt wyll compelle the to pyte hym, and to cry to God for hym contynually, and to thanke as well for hym as thy selfe.

I Prayer is commaundement.

Belefe. To beleue in God. what.

Secon

2 Secondarely, thys heapynge of so many wordes to gether, axe, seke & knocke, signyfy that the prayer must be contynuall, & so dothe the parable of the wedowe that sued to the

uke. 18. wycked iudge, and the cause is, that we are euer in cōtinual necessite (as I sayd) and all our life

rayer. but euen a warre fare and a perpetual batayle.

y prayer In which we preuayle as longe as we pray, &

e wynne be ouercome assone as we ceasse prayenge / as

e vycto= Israel ouercame the Amalechites, Exodi. xvii.

e onely, as longe as Moses helde vp his handes in pray

ıd ther= er, and assone as he had let downe his handes

ıre is it of for weryenesse, the Amalechites preuayled and

thynges had the better. Christ warned his dyscyples at

oost ne= his last souper to haue peace in him, affirmyng

ssarie. that they shulde haue none in the worlde. The false prophetes shal euer impugne the fayth in Christes bloude, and enforce to quenche the true vnderstandynge of the law, and the ryght meanynge and entent of all the workes commaunded by God, which fyght is a fight aboue all fyghtes. First they shalbe in such nōbre that

alse pro= Christes true dyscyples shall be but a small

hetes flocke in respecte of them. They shall haue

hat theyr workes like Christes, so that fastynge, prayer,

ekednes pouerty obedyence and chastite shall be the names of their profession. For as Paule sayth to the Corinthians, the angelles or messengers

larc. xiii. of Sathā shal chaunge thē selues in to angelles or messengers of lyght and truthe. They shall come in Christes name. & that with signes and myracles, and haue the vpper hande also / euen

to

to deceaue ye very electe if it were possible, Ye and beyonde al this, yf thou get the victory of the false prophetes, & plucke a multitude out of theyr handes, there shal immediatly ryse of the same & set vp a new false secte agaynst the, And agaynst al these Amalechites, the only remeady is to lyfte vp the handes of thy harte to God in cõtynual prayer. which handes. if thou for werynes once let fall / thou goest to the worsse immediatly. Then besyde the fyght & cõflycte of the subtle sophistrie, false myracles desguised & ypocretish workes of these false prophetes, cometh the dogges and wolues of their descyples with the seruauntes of Mãmon and the swyne of thyne owne scolers, agaynst which al thou hast no nother shilde or defence but praier. Then ye syn & lustes of thine owne flesh, Sathan, & a thousande temptacions vnto cuell in the worlde, wyl ether dryue the to the castel and refuge of prayer or take the presoner ondoutedly. Last of al thy neyboures necessite and thyne owne wyl cõpel the to crye father whiche arte in heuen geue vs our dayly brede, though thou were as riche as kynge Salomõ. For Ghrist cõmaundeth the ryche as wel as the pore, to cry to God cõtinually for their dayly brede. And if they haue no suche nede, then is Christ a deceauer and a mocker. what nede I to pray the to geue or lende me, that is in myne owne possessiõ alredy? Is not the first commaun

Mat. xxii

The ryche must pray for dayly breade.

commaundement, that there is but one God/ and that thou put thy whole trust in him, which yf it were wrytten in thyne harte thou shuldest easely perceaue, and though thou haddest as many thousandes as Dauid leste behynde him and Salomon heaped mo to them, that thou haddest no more then the poore begger that goeth frō dore to dore, ye & that ye begger (if that cōmaundement be wrytten in his harte) is sure, that he is as ryche as thou. For first thou must knowledge that thou hast receaued that great treasure of the hande of God, wherfore when thou fettest an halfepeny therof thou oughtest to geue God thankes in thyne harte for the gyfte therof. Thou must confesse also that God only hath kept it and the that same nyght, and euer before, or els be an ydolater and put thy trust in some other thinge thē God And thou must confesse yt god only must kepe it and the, the day and nyght folowenge and so continually after. & not thyne owne wytte or power, or the wytte or power of any other creature or creatures. For yf God kept it the not, it wold be thyne owne distructyon & they that helpe the to kepe it/ wolde cut thy throte for it. There is no kynge in Christendome so well beloued. but he hath ynowe of hys owne euell subiectes (yf god kept them not downe with feare) that wolde at one houre rise vpon him and slee him, to make hauoke of al he hath. who is so welbeloued thoruwe out al englād but that there be ynow in the same paryshe or

nye

nye aboute that wold, for his good wisshe him to hel if they coulde, & wold with their handes destroye him, if god kept him not and dyd cast feare on the other. Nowe then if god must euer kepe it the & thou must dayly receaue it of his hande (as a pore man doth receaue his almose of a nother man) thou arte in no more suretye of thy dayly breade, no though thou were a cardenal, then the poreſt is, wherfore how so euer ryche thou be, yet must thou euer crye to God for thy dayly breade. So nowe it is a cōmaundement to pray and that contynually / shorte. thycke and ofte as the psalmes be and all the prayers of the byble.

Fynally the thryd is that we be cōmaunded to pray with faith and trust and that we beleue in the lorde our God, and doute not in his promyses, vnto whiche Christ enduceth vs with an apte symilitude sayenge. If ye beynge euel can yet geue good thynges vnto your chyldren / howe muche more shall God fulfyl his promises of mercy vnto hys children yf they crye vnto him? he is better and more merciful then all men, wherfore seynge God commaundeth the to pray, and for as muche as thou hast so great necessite so to doo, and because he is merciful and hath promysed and is true and can not deny his owne wordes. Therfore pray, and when thou prayest. loke not on thyne vnworthynesse but on his commaundement, mercy and goodnesse, and on his truthe and faythfulnesse / and beleue stedfastly in hym. Moreouer what so

fayth must be ioyned to our prayers.

"euer thou hast done/ yet yf thou repent & wylt
"amende, he promyseth that he wyll not thynke
on thy sinnes. And though he dyffer the, thynke
it not longe nor faynt in thy fayth or be slacke
in thy prayer. For he wyl surely come & geue
the more then thou desyrest/ though he deferre
for thy proffyte/or chaunge thy requeste in to a
better thynge.

All thynges therfore what so euer ye wolde men shulde do to you so do ye to them. Thys is verelye the lawe and the prophetes.

This is a short sermone, that no man nede to cõplayne that he can not for the lẽgth, beare it awaye. It is so nye the/that thou nedest not to sende ouer see for it. It is with in the, that thou nedest not to be importune vpon master docter sayenge/syr I pray you/ what say ye to this case and to that/& is not this lawfull/and may I not so do & so wel ynough? Axe thyne owne consience what thou mayst or oughte to do, woldest thou men dyd so with the, then do it, woldest thou not be so dealte with, then do it not. Thou woldest not that men shulde do to the wronge or oppresse the. Thou woldest not that men shulde do the shame and rebuke/ lye on the, kyll the/hyre thyne house from the, or tyce thy seruaunt away/ or take agaynst thy wyll oughte that is thyne. Thou woldest not that men shulde sell the false ware when thou puttetst

putteſt them in truſt to make it readye or laye it out for them / nor thou woldeſt not that men ſhulde deceaue the with greate othes ſwerynge that to be good which in dede is very naught. Thou woldeſt not alſo that men ſhulde ſell the ware that is noughte and to deare / to vndo the / doo ſuche thynges then to thy neyboure. But as lothe as thou woldeſt be to bye falſe ware or to deare / for vndoynge thy ſelfe / ſo lothe be thou to ſell falſe ware or to deare, for vndoynge thy neyboure. And in all thy nedes, howe glade thou woldeſt be to be holpen / ſo glade be to helpe thy neyboure. And ſo in all caſes examyne thy conſcyence and axe her what is to be done in all doubtes betwene thy neyboure and the, & ſhe wyl teach the, excepte thou be more fylthy then a ſwyne and all to gether beaſtlye. Note.

He ſayth here, this is the lawe and the prophetes. And Math. xxii. he ſayth, Thou ſhalte loue thy lorde God with al thyne harte, with al thy ſoule and all thy mynde, and as Marke addeth / with all thy myght, and thy neyboure as thy ſelfe. In theſe two commaundementes, hangeth the whole lawe and the prophetes. And Paule. Roma. xii. and Gala. v. ſayth that loue is the fullfyllyng of the lawe. And it is written that Chriſt is the fulfyllynge or the ende of the lawe. To make all thys agree, thys thou muſt vnderſtande, that to loue God purely is the fynall and vttermoſt ende of all the lawe and the Note. Lawe, wh the fullfy lynge the of is.

prophetes. To loue thy neyboure is the ende of all lawes that is betwene man and man/as are, kyll not, steale not, beare no false wytnesse commytte none adulterye, couete not thy neyboures wyfe, his house oxe asse, mayde, manser uaunt nor ought that is hys. &c. Christe is the fullfyllynge of the lawe for vs/where we be imperfecte. And when we breake and repent/ his fullfyllynge is imputed vnto vs. And thys texte, this is the lawe and the prophetes, mayst thou vnderstande, as when Paule sayth loue is the fullfyllynge of the lawe. That is, to doo as thou woldest be done to, is all the lawe that is betwene the and thy neyboure, and that acordynge to the true vnderstandynge and interpretynge of all true prophetes.

Entre in at the strayte gate, for wyde is the gate and brode is the way that ledeth to distruccion, and many they be, that goo in therat. But strayte is the gate, & narowe is the waye that leadeth vnto lyfe, and fewe they be that fynde it.

Strayte Gate. cc The strayte gate is the true knowledge and vnderstandynge of the lawe and of the true entent of workes, which who so euer vnderstandeth. the same shalbe dryuen to Christ to fetche of his fulnes and to take him for his ryghtwysnes and fullfyllynge of the law, al to gether at the

the begynnynge and as ofte as we fall afterwarde: and for more then the thousande parte of our fullfyllynge of the lawe and ryghtwysnesse of our best workes all our lyfe longe. For except the ryghtwysnesse of Christ be knytte to the best dede we doo, it wyll be to shorte to reache to heuen.

The narowe way is to lyue after thys knowledge. He that wyll enter in at this gate, must be made a newe, hys hede wyll elsebe to great, he must be vntaught all that he hath lerned, to be made lesse for to entre in, and dysused in all thynges to which he hath ben accustomed. to be made lesse to walke thorow the narowe way, where he shall fynde such an heape of temptacions and so continuall, that it shall be impossible to endure or to stande, but by prayer of stronge fayth.

The narowe way

And not a nother, that fewe fynde the way why? for theyr owne wysdome, theyr owne power and the reasons of theyr owne sophistrye blynde them vtterly. That is to say, the lyght of their owne doctryne which is in them, is so exstreme darckenesse that they can not se. Shuld god let his church erre (say they) Shulde our elders haue gon out of the way? Shuld God haue let the deuell do these myracles and so forth? And when Christe sayth / fewe shall fynde the gate, ye say they / in respecte of the turkes and saresyns which are the greater multitude. Ye but yet here a lytle / the scrybes and phareseys which had al the auctorite ouer the people and

Fewe fynde the narowe way and why.

taught out of the scripture, & the saduces with all other false prophetes that were whē Christ came, were no turckes nor sarasyns, nether had God any other church then was amonge them And saynt Peter propheseyeth that it shal be so amonge vs, and that we shall be drawen with false sectes of couetousnesse, to deny Christ, as we nowe do, and beleue no more in hym. And Paule & Christ cōfirme the same, that the elect shulde be deceaued, yf it were possible. Moreouer yf it were ynough to say, I wyl beleue and do as myne elders haue done, as though they could not erre, then was Christ to blame for to saye, that excepte thou forsake father mother and thyne elders, thou couldest not be his disciple. Christ must be thy master, and thou must be taught of God, and therfore oughtest thou to examine the doctryne of thyne elders by the worde of God. For the greate multitude that Christ meaneth are the false prophetes & them yᵗ folow thē, as it shal better apere here after

Beware of false prophetes whiche come to you in shepes clothynge, but are with in rauenynge wolues By their frutes ye shal know them do men gather grapes of thornes: ether fygges of bryers: euen so euery good tree bryngeth forth good frute, But a corrupt tree, bringeth

forth

forth euel frute. A good tre can not bryng forth euell frute, nor a corrupte tree bryng forth good frute Euery tree that bryngeth not forth good frute is to be hewen downe & to be cast in to the fyre, wherfore by their frutes ye shal know them.

Here Christe warneth the, and describeth vnto the, those capitayns that shulde so blynde the great multitude (that they shulde not finde the strayte gate) and leade them the brode way to perdycyon. Note fyrst that though they be false, yet he calleth them prophetes, whiche worde in the newe testamēt is taken for an expounder & an interpreter of scrypture. And he sayth they shal come to you my disciples, then they must be our preachers and our doctoures. Ye verely they must be those our false prechers which Peter propheseyed shulde be amonge vs and bryng in dāpnable sectes, for to fulfyl & satisfy theyr couetousnesse, and folow the way and steppes of theyr father Balam. And they shall come therto in shepes clothynge. Ergo they be nether the turkes nor yet saresyns. For they come clothed in yron and stele, and wyll therto suffre vs to kepe our fayth / yf we wyll submyte our selues to them / as the grekes do.

The false prophetes who.

And as for yᶜ Iewes they be an hundred tymes fewer then we, & are euery where in bondage, ye and for the great parte captiues vnto vs. They also be not clothed in shepes skynnes/ but mayntene openly theyr fayth cleane contraryc to oures.

hepes clo
ynge
hat.

But what are these shepes clothynges, truly the very name of Christ, For sayth Christ Mat. xxiiii. There shall come many in my name and deceaue many. And besydes that, they shall doo myracles in Christes name, as it foloweth in the texte, that they shall call Christ Master. Master, and begynne their sermone sayenge, Our Master Christe saythe in suche a chaptre, what so euer ye bynde vpon erthe, shalbe bounde in heuen, se frendes these be not our wordes, but our master Christes. And they shal do myracles in Christes name therto, to confyrme the false doctryne which they preach in his name. O feareful & terryble iudgement of all myghty God and sentence of extremerygorousnesse vpon al that loue not the truth (when it is preached them) that God to aduenge hym selfe of their vnkyndenesse, shal sende them so stronge delusions, that doctryne shuld be preached vnto thē in the name of Christ, and made seme to folowe out of his wordes and be confyrmed with myracles done in callynge vpon the name of Christ, to harden their hartes in the fayth of lyes accordynge to the prophesye of Paule to the Thessalonians in the secōde pistle

1. The. ii.

Sheper

Another of their shepes cootes is, that they

shall

shal in euery sermone preche mightely agaynst the scrybes and phareseyes, agaynst, Faustus and Pelagian with such lyke heretykes, which yet neuer preached other doctryne then they thē selues do. And more of theyr clothynge is they shal preache that Christ preached, almose prayer. and fastynge, and professe obeydience pouerty and chastite, workes that our sauyour Christ bothe preached and dyd. Fynally they be the holy churche and can not erre. clothyng

But they be with in rauenynge wolues. They preache to other, steale not yet they thē selues robbe God of his honoure, & take from him the prayse & proffite of all their doctryne and of all theyr workes. They robbe the lawe of God of her myghtye power wherwith she dryueth all men to Christe, and make her so weake, that the feble free wyll of man is not able to wrestle with her, without callynge to Christe for helpe. Rauenyn wolues.

They haue robbed Christ of all his merytes and clothed them selues theyrwith. They haue robbed the soule of man of the breade of her lyfe, the fayth and trust in Christes bloude, and haue fede her with the shales and coddes of the hope in theyr merytes, and confydence in theyr good workes.

They haue robbed the workers cōmaunded by God of the entent and purpose that they were ordeyned for. And with theyr obedience they haue drawen them selues from vnder the obedyence of all prynces and temporal lawes

with their pouerty, they haue robbed all nacions and kyngedomes, and so with theyr wylful pouerty haue enryched them selues, & haue made the comens poore / with theyr chastite / they haue fylled all the worlde full of whores and sodomites, thinkinge to please God more hylye with kepynge of an whore then an honest chast wyfe. If they say it is not truthe then all the worlde knowethe they lye, for if a prest mary an honest wyfe, they puny she him immediatly and saye he is an haynouse heretyke as though matrimonye were abhominable. But if he kepe a whore, thē is he a good chast childe of theyr holy father the pope whose ensample they folowe, and I warrant him synge masse on ye next day after as wel as he dyd before, without ether persecucyon or excommunycacyon / suche are the lawes of theyr vnchast I wolde saye theyr owne chast father.

The obedience pouerye and wylful chaste of our spiritualty

If thou professe obedyence, why rōnest thou from father, mother, master and ruler (whiche God byddeth the to obeye) to be a fryer? If thou obeye, why obeyest thou not the kynge and hys lawe, by whome God defendeth the bothe the in life and goodes / and all thy great possessyons?

If thou professe pouertye, what doest thou with the landes, of gentyl men, squyers, knyghtes / barons, Erles and dukes? what shulde a lordes brother be a beggers seruaunt? or what shulde a begger ryde with thre or foure score horses waytynge on him. Is it mete that a man

pouertye.

of

of noble byrth, & the right heyre of the landes whiche thou poſſeſſeſt ſhulde be thyne horſe keper thou beynge a begger.

If ye profeſſe chaſtite, why deſyer ye aboue al other men the company of women? what do ye with whores openlye in manye contreyes, and with ſecret diſpenſacions to kepe concubynes? why corrupte ye ſo much other mennes wyues? and why be there ſo manye ſodomytes amonge you? Chaſtite.

your charite is mercyleſſe to the reſt of the worlde to whome ye may gyue nought agayne and onely lyberall to your ſelues (as is the charite of theues) xxx. or fourtye of you to gether in one denne, amonge whiche yet are not many that louc thre of hys neyboures hertelye. Charite.

your faſtynge maketh you as full and as fatte as your hydes can holde / beſyde that ye haue a dyſpenſacyon of your holye father for your faſtynge. Faſtynge

your prayer is but patterynge without all affeccyon, your ſyngynge is but rorynge to ſtretche out your mawes (as doo your other geſtures and ryſynge at mydnyght) to make the mete ſynke to the bottome of the ſtomacke that he may haue perfecte dygeſtion, and be redy to deuoure a freſh agaynſt the next refectiō Prayer.

ye ſhal know them by their frutes. Firſt thornes beare no grapes nor bryers fygges. Alſo if thou ſe goodly bloſſomes in them & thynkeſt there to haue fygges, grapes or any frute for the ſuſtenaunce or cōforte of mā, go to them Thornes beare no Fygges.

in

in tyme of nede, and thou shalt fynde nought at all. Thou shalte fynde, for southe I haue no goodes nor any thinge proper, or that is myne owne. It is the couentes. I were a thefe yf I gaue it my father what so euer nede he had. It is saynt Edmondes patrimony, Saynt Albons patrimonye, Saynt Edwardes patrimonye the goodes of holy church, It may not be mynyshed nor occupyed vpon lay and prophane vses. The kynge of the realme for al that he defendeth them aboue all other, yet getteth he nought what nede so euer he haue saue thē only when he must spende on theyr causes al that they gyue withal that he can get besyde of hys pore comēs. If the kynge wil attempte to take ought from thē by yᵉ auctorite of his office, for the defence of the realme. Or yf any man wyll entre at them other wyse then they lust them selues, by what lawe or ryght it be, they turne to thornes and bryers, and waxe at once rougher then a hedgehogge, & wyl sprynkle them with the holy water of theyr maledyctyons as thycke as hayle, and brethe out the lyghtenynge of excommunicacion vpon them, and so consume them to powdre.

corrupte
e beareth
good
ate.

Moreouer a corrupt tree can beare no good frute. That is, wher they haue frute that semeth to be good, go to and proue it, and thou shalt fynde it rotten / or the carnell eaten out / and that it is but as a holowe nutte. For fayth in Christ (that we and al our workes done within the compase of the lawe of God, be accepted to God

eyth ys

to God for his ſake) is the kernell, the ſwetnes and the pleaſaunt bewty of al our workes in the ſyght of God. As it is wrytten Iohan.vi. thys is the worke of God, that ye beleue in him whome he hath ſent. This fayth is a worke whiche God not only worketh in vs, but alſo hath ther in pleſaure and delectacyon, and in all other for that faythes ſake.

the kernell of all our good frutes.

Fayth is the lyfe of man, as it is wrytten. Iuſtus ex fyde viuit, out of which lyfe the pleaſantneſſe of all hys workes ſprynge. As for an enſample, thou arte a ſhoumaker whiche is a worke with in the lawes of God, and ſayeſt in thyne harte. loo God here I make a ſhue as trulye as I wolde for my ſelfe/ to doo my neyboure ſeruice/ and to get my lyuynge in truthe with the laboure of myne handes as thou commaundeſt, and thanke the that thou haſt geuen me thys crafte and makeſt it luckye that I gette my lyuynge therwith/ and am ſurelye perſuaded that bothe I and my worke pleaſe the, O father. for thy ſonne Ieſus ſake, loo nowe thys fayth hath made thys ſymple worke is pleaſaunt in the ſyght of God.

Fayth maketh the worke good and acceptable

A nother enſample, thou takeſt a wyfe and ſayeſt, O father, thou not only permytteſt thys but alſo commaundeſt all that burne and haue their myndes vnquyeted/ to mary for feare of fornicacion & ſo forthe. And father I promiſe the to loue thys woman trulye and to care for her, and gouerne her after thy lawes, and to be trewe to her, & to ſtande by her in al aduerſites

and

and to take in worth as well the euell as the good and to brynge vp the frute that thou shalte geue me of her/ in thy feare/ and teache it to knowe the.

Moreouer as concernynge the acte of Matrymony, as whē thou wylt eate, thou blessed god and receauest thy dayly fode of hys hande accordynge to the fourthe peticyon of thy pater noster, and knowlegest that it is hys gyfte, and thankest him, beleuynge his word, that he hath created it for the to receaue it with thankes, by the which word & prayer of thankes thy mete and drynke is sanctifyed, i. Timot. iiii. Euen so thou sayest, father this I doo, not only at thy permission which is ynough to please the with all, but also at thy commaundement, and haue bounde my selfe here vnto to kepe my soule from synnynge agaynst the, and to helpe my neyboure that she syn not also, and promyse the to kepe this profession truly/ & to norysshe the frute that thou shalt gyue me, in the feare of the & in the faith of thy son Iesu, & so thankest the lorde for his gyftes. How is thy worke thorow this fayth and thankes pleasaunt & acceptable in the syght of God. And so was the genderynge of Iacob in fayth/ and of Samuel, and many other. And yᵉ geuinge sucke was a good worke, and so was the dressinge of them by the fyre. And when our lady conceaued Christe thorowe fayth, was not that a good worke? what yf God when she doubted and asked (by what maner she shulde conceaue him) had commaunded

maunded her to conceaue hym of Ioseph or of some other man, had not that worke done in obedience and fayth/ben as good a worke?

The wyll that Abraham had to slaye Isaac, & al that he dyd tyl he came at the very poynte to slaye hym/ were good workes/ and so had ben the slayenge also. And Abrahame was sure that he pleased God hylye/ and as well as in any other worke. and had as depely synned yf he had ben dysobedyent therin, as though he had done any other cruell dede forboden by God, ye but shomakynge is not commaunded by God, yes and hath the promyse of God annexed therto, For God hath commaunded me for the auoydynge of syn to doo my brethren seruice/and to lyue therbye/ and to chose one estate or other (for if thou woldest receaue only of thy brethren and do nought agayne thou were a thefe and an extorcioner & a tyraunt) And I chose shomakynge, or receaue it at the obedience of myne elders. Nowe haue I Goddes commaundement to worke therin trulye, and his promyse annexed therto, that he wyll blesse myne occupacion and make it lucky and fruteful to brynge me an honest liuinge, worke I not nowe at goddes cōmaundement and haue his promyse that it pleaseth hym?

Handy craftes are the cōmaundement of God

Note this also, fyrst my crafte is Goddes cō- 1
maūdement. Secōdarely I beleue and am sure 2
that my worke pleaseth God for Christes sake.
Thyrdlye my worke is proffytable vnto my 3
neyboure, and helpeth his necessite. Fourthlye 4

I receaue

"I receaue my rewarde of the hande of God
"with thankes, and worke, surely certefyed that
"I please God in my worke thorowe Christe, &
"that God wyl geue me my dayly breade therby

But yf thou examen theyr doctryne / thou shalt fynde that thys fayth is away in all theyr frutes, and therfore are they worme eaten and shales without kernelles.

Note agayne, the turckes and Iewes geue almose as well as we and as much, and yet abhominable for lacke of fayth and knowledge of the true entent. What sayth the texte, he that receaueth a prophete in yᵉ name of a prophete shall haue the rewarde of a prophete. That is, because thou aydest him in preachynge of Christes worde, thou shalt be partaker with him & haue the same rewarde. And he that receaueth a disciple in the name of a disciple, shall haue &c. And he yᵗ geueth one of these lytle ons but a cuppe of cold water for my names sake, shal haue his rewarde. If a kynge minister his kinge dome in the fayth of this name, because his subiectes be his brethren and the pryce of Christes bloude, he pleaseth God hyghly, and yf thys fayth be not there / it pleaseth him not. And yf I serue a shue truly in the fayth of his name, to do my brother seruice / because he is the pryce of Christes bloude / it pleaseth God. Thus is fayth the goodnesse of all workes.

Fynally when God geueth, and I receaue with thankes, is not God as well pleased / as when I geue for his sake and he receaueth? A

true

true frende is as glad to do his frende a good turne, as to receyue a good turne, when the father gyueth his sonne a new cote and sayth, am not I a good father, & wylt not thou loue me agayn and do what I bydde the. And the boye receyueth it with thankes and sayth ye, and is glade and proude therof, dothe not the father reioyse as muche nowe in the lade, as a nother tyme when the lade dothe what so euer it be at his fathers commaundement? But the false prophetes do wel to paynte God after the lykenesse of theyr owne vilenomye, glade when he receaueth, ye when they receaue in hys name, But sowre grudgynge and euell content when he geueth agayne. But thou pleaseth God, whē thou askest in faith. & when thou receauest with thankes, and when thou reioysest in hys gyftes and louest hym agayne, to kepe his commaundementes and the apoyntement and couenaunt made betwene hym and the.

And for a conclusion besydes, that they expell fayth which is the goodnesse of al workes they set vp workes of theyr owne makynge to distroye the workes of God, and to be holyer then goddes workes, to the despisyng of Goddes worke, and to make Goddes workes vyle with their chastite they distroy the chastite that God ordeyned & only requireth, wt theyr obedyence, they destroye the obedyence that God ordayned in thys world, and desyreth no nother, with theyr pouertye they destroye the pouerty of the spirite which Christ taught only

which is, onely not to loue worldlye goodes. with theyr fast, they destroye the fast whiche God commaundeth, that is a perpetual sobrenesse to tame the fleshe, with theyr patterynge prayer, they destroye the prayer taught by god which is ether thankes or desyringe helpe with fayth and trust that God hereth me.

Their holyneſſe is to forbyd that God ordeyned to be receaued with thankes gyuynge, as mete and matrimonye. And their owne workes they mayntayne and let Goddes decaye. Breake theirs and they persecute to the dethe But breake Goddes, and they ether loke thorowe the fyngers or elſe gyue the a flappe with a foxe tayle for a lytle monye. There is none ordre amonge thē that is ſo perfecte. but that they haue a pryſon more cruell then any iayle of theues and murtherers. And yf one of theyr brethren commytte fornycacyon or adulterye in the worlde, he fínyſheth his penaunce therin in thre wekes or a moneth, and then is ſent to a nother place of the ſame relygyon But yf he attempt to put of the holy habite, he cometh neuer out. and is ſo ſtraytlye dyoted therto, that it is meruell if he lyue a yere, beſyde other cruell murther that hath ben founde amonge them, and yet is thys ſhamefull dyotynge of theirs, murther cruell ynough.

Be not deceaued with vyſures, nor yet with myracles, But go to and iudge theyr workes, for the ſpirituall iudgeth al thinges ſaith Paule i. Cor. ii. who is that ſpirituall? not ſuche as we

we nowe call men of holy churche. But all that haue the true interpretacion of the laxwe wryt-ten in their hartes. The ryght fayth of Christe and the true entent of workes, which God byd deth vs worke, he is spirituall and iudged all thynges, and is iudged of no man.

who is the spirituall

Not all that say to me, lorde lorde shall entre in to the kyngedome of heuen, but he that fulfylleth the wyll of my father whiche is in heuen. Many wyll say vnto me at that daye, lorde lorde dyd we not prophesye in thy name? and in thy name cast out deuelles? and dyd we not in thy name many myracles? Then wyll I confesse vnto them, I neuer knewe you, departe from me ye workers of iniquite.

This doublyng of lorde hath vehemensy and betokeneth that they whiche shalbe excluded are suche as thynke them selues better and perfitter then other men, & to deserue heuen with their holye workes, not for them selues only but also for other. And by that they prophesyed, by which thou mayst vnderstande the enterpretynge of scripture, and by that they cast out deuelles / and dyd myracles in Christes

name (and for all that they are yet workers of wykednesse, and do not the wyll of the father which is in heuen) it is playne that they be false prophetes, and euen the same of which Christe warned before.

noraũce
cuseth
t. yf we
yll not se

And nowe for as muche as Christ and his apostles warne vs that suche shall come, and describe vs the fassions of their vysures (Christes name, holy churche, holy fathers and fyftene hundred yeres / with scripture and myracles) and cõmaunde vs to turne our eyes from theyr vysures, and consider their frutes, and cut them vp and loke with in whether they be sounde in the core and kernell or no, and gyue vs a rule to trye them by, is it excuse good ynough to say, God wyll not let so great a multitude erre, I wyll folowe the most parte and beleue as my fathers dyd / and as the preachers teach / and wyll not busye my selfe / chose them / the faute is theirs and not oures / God shal not laye it to our charge yf we erre.

alse pro
hetes,
owe to
now wher
ey be.

where suche wordes be / there are the false prophetes all ready / for wher no loue to the truthe is, there are the false prophetes / and where such wordes be, there to be no loue to the truth is playne, Ergo where suche wordes be, there be the false prophetes in theyr full swynge by Paules rule. ii. Thessa. ii. Another conclusion where no loue to the truthe is, there be false prophetes, The greatest of the worlde haue least loue to the truth, Ergo the false prophetes be the chapelanes of the greatest whiche

may

may with the ſwerde compell the reſt, As the kynges of Iſraell compelled to worſhype the golden calues. And by falſe prophetes vnderſtande falſe teachers, as Peter calleth thē and wyked expounders of the ſcrypture.

Who ſo euer hereth theſe wordes of me and dothe them, I wyl liken hym vnto a wyſe man that buylt hys houſe vpon a rocke, and there fell a rayne, and the floudes came, and the wyndes blew, & bete vpon that houſe, but it fel not, for it was grounded vpon a rocke. And all that heare of me theſe wordes, and do them not, ſhalbe lykened vnto a folyſhe man that buylt his houſe vpon the ſande, & there fell a rayne and the floudes came, and the wyndes blewe, and daſſhed vpon that houſe, and it fell, and the falle therof was great.

Beleuers without workes, and wor

Chriſt hath two ſortes of hearers, of whiche nether nother doo there after. The one wyl be ſaued by faith of their owne makynge without workes. The other with workes of their owne

makynge without fayth. The first are those vo lupteouse which haue yelde them selues vp to synne sayenge, tushe God is mercyfull / and Christ dyed for vs, that must saue vs only, for we can not but synne without resistence. The seconde are the ypocrites which wyl deserue al with theyr owne ymagyned workes only. And of fayth they haue no nother experience, saue that it is a lytle meritorouse where it is paynfull to be beleued. As that Christ was borne of a virgyne, and that he came not out the waye that other chyldren do / sye no / that ware a great inconuenyence but aboue vnder her arme and yet made no hole / though he had a verye naturall bodye as other men haue / and that there is no breade in the sacrament nor wyne, though the syue wyttes saye all ye. And the merytorouse payne of this belefe is so heauye to them, that except they had fayned them a thousande wyse similytudes and lowsye lykenesses / and as manye madde reasons to steye them with all / and to helpe to captiuate theyr vnderstandynge, they were lyke to cast all of their backes. And the onely refuge of a greate many to kepe in that fayth, is to cast it out of their myndes and not to thynke vpon it. As though they forgyue not, yet yf they put the displeasure out of their mindes and thinke not of it tyll a good occasion be geuen to aduenge it, they thynke they loue theyr neyboure well ynough all the whyle, and be in good charite.

And the fayth of the best of them is, but lyke theyr

theyr fayth in other worldlye storyes. But the fayth which is truste and confydence to be saued and to haue theyr synnes forgeuen by Christe whiche was so borne, haue they not at all That fayth haue they in theyr owne workes only. But the true hearers vnderstande the lawe, as Christe interpreteth it here / and fele therbye theyr ryghtwyse dampnacyon / and runne to Christe for succoure / and for remyssyon of all theyr synnes that are past / and for all the synne whiche chaunce thorowe infirmyte / shall compell them to doo, and for remyssyon of that the lawe is to stronge for theyr weake nature. And vpon that they consent to the lawe. loue it and professe it, to fullfyll it to the vttermost of theyr power, and then go to and worke. Fayth. Fayth or cõfidence in Christes bloude without helpe and before the workes of the lawe bryngeth al maner of remissyon of synnes and satisfaccion Fayth is mother of loue, Fayth accompayneth loue in all her workes to fullfyll as muche as there lacketh in our doynge the lawe of that perfayte loue, whiche Christe had to his father and vs in his fulfyllynge of the lawe for vs. Nowe when we be reconcyled / then Loue. is loue and fayth to gether our ryghtwysnesse / our kepynge the lawe, our contynuynge / our proceadynge forwarde in the grace whiche we stande in / and oure bryngynge to the euerlastynge sauynge and euerlastynge lyfe. And the workes be estemed of God accordynge to the loue of the harte. If the workes be

great

great and loue lytle and cold, then the workes be regarded therafter of God. If the workes be small, and loue much and feruent, the workes be taken for great of God.

And it came to passe, that when Jesus had ended these sayenges, the people were astonted at his doctryne, For he taught them as one hauige power, & not as the scribes

The scribes and phariseyes had thrust vp the swerde of the word of God into a scabarde or shethe of gloses, and therin had knytte it fast/ that it coulde nether sticke nor cut, teachynge deed workes without fayth and loue which are the life & the hole goodnes of al workes & the only thynge why they please God. And therfore their audiēce abode euer carnal & fleshly mynded without fayth to god & loue to theyr neyboures. Christes wordes were spirite and life. Io. vi. That is to say, they ministred spirite and lyfe, and entred into the harte and grated on the cōscience, and thorowe preachynge the lawe, made the herars perceaue their dutyes, euen what loue they ought to God, and what to mā, & the right dāpnacion of all them that had not the loue of God & mā written in theyr hartes, and thorow preachynge of fayth, made al yᵗ cōsented to the law of God, fele the mercy of God in Christ, and certefyed thē of theyr saluaciō, For the word of God is a two edged swerde

swerde that perceth and deuydeth the spirite and soule of man a sonder. Hebr.iiii. A man before the preachyng of Goddes worde is but one man, all flesh, the soule consentynge vnto the lustes of the flesshe, to folowe them. But the swerde of the worde of God where it taketh effecte, diuideth a man in two, and setteth him at variaunce agaynst his owne selfe. The flesshe halynge one way, and the spirite drawynge a nother, the flesh ragyng to folowe lustes, & the spirite callynge backe agayne, to folowe the lawe and wyll of God. A man all the whyle he consenteth to the flesh and before he be borne agayne in Christ, is called soule or carnall. But when he is renewed in Christ thorow the word of lyfe, and hath the loue of God and of hys neyboure, and the fayth of Christe wrytten in his harte, he is called spirite or spirituall. The lorde of all mercye sende vs preachers with power, that is to saye, true expounders of the worde of god and spekers to the harte of man and delyuer vs from scribes, phareseyes, ypocrytes, and all false propheter. Amen.



¶ The table which shall leade you to all thynges conteyned in this boke.

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Cum priuilegio regali.

the warpenters worke
at Ebiñ d came
we of the present

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